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The East African Colonizing Scheme.

A DESCRIPTION OF THE TERRITORY OFFERED FOR JEWISH SETTLEMENT.

THE overshadowing issue at the last International Zionist Congress at Berne was the appointment of a committee to investigate the grant by the British Government to the Jewish Colonial Trust of a considerable piece of land in the Colony of East Africa, for the purpose of a Jewish settlement with local autonomy, under a Jewish chief official. The main conditions which the British Government attaches to this grant if a suitable site shall be found are that the Government shall exercise general control, and that it shall retain the power to reoccupy the land if the settlement should not prove a success, and that it shall bear no portion of the expenses in the administration of the settlement.

This was the issue round which the vehement storm arose in the Congress. People not acquainted with our short history, our progress, our work, might rightly wonder how such a dry, business-like, and generous-sounding proposal could upset the serene cheerfulness of the assembly, could confound and confuse its members, could create such a tension in their minds, such anxiety, as to make it positively painful to witness the physical suffering and exhaustion, and still more painful—nay, distressing—to be actively engaged in the anxious and passionate discussions.

The reason was this. Zionism, although very young, has already a history of feverish activity and progress; it has built within a few years a powerful organization; it has created the Congress, has created the Jewish Colonial Trust, its own financial instrument; has brought into being the National Fund, for collecting money to buy land; it has developed a great movement to revivify the study of Hebrew and its use as a living language; it has organized the masses, has brought national discipline among them; has created its own press, given impetus to thousands of symptoms of rejuvenation of the Jewish nation—and all this on the basis of its own programme: the practical reacquirement of Palestine, and Palestine only—the old home of the Jewish people. On the basis of Palestine, Zionism united all elements in Jewry; the educated and uneducated, the masses, the classes, the pious and non-pious, the agnostic and the rabbis. The new proposal, the settlement in East Africa, came of a sudden, unexpected, unheralded, and pushed itself into the Zionist programme, not gradually, as a young bud among old flowers, not as a new subordinate theme among the subjects of our attention, but rudely overpowering, and demanded first place, first attention, urgency; it pushed Palestine to the wall, and with it all hopes, all steps, and all work done till to-day.

At any other time such an intruder in our councils would have been pushed out—thrown out, so to speak—with no ceremony; nay, with scorn and ridicule. But it came at the time when Jewish ears were deafened by the clang of the heavy doors that shut the temples of refuge; it came at a time when the narrowest communal workers in the narrowest Jewish community had to open their eyes wider and look beyond their narrow confines, when Jewry as a whole was looking round in its perplexity to somebody who could give advice and help, and act for it. And these eyes fell naturally on the Zionists, the only people who were in evidence, already organized, and willing to work. If ever there was a proof wanting how timely, natural, and absolutely in its place the National Assembly was that was created by Zionism and by Dr. Herzl, it was this sudden recognition of its authority by everybody—not only in Jewry, but outside it.

But Zionism, need I remind my readers?—and I am afraid I must—is not at all the institution to deal with panic or its effects, and was never intended to have the alarm-bell attached to its front door for people to ring whenever there was a conflagration in Jewry. It has been said, and repeated by us over and over again, that our policy is not the policy of panic, but of prevention of panic, of procuring for the Jewish people a safe home—safe from the bad effects of panic and the worse effects of peaceful drowsiness in Jewry—assimilation and drifting. We have warned the Jews, with all the cogency of reasoning, with all eloquence and feeling at our command, that they should help us to build that home at once, and not wait for catastrophes. Have we not told them, from our experience and knowledge, that the present system of no system can lead to nothing else but periodical and chronic recrudescence of the acute pain, and the spread of the trouble to countries and communities hitherto free from it? But who came to our help? The poor classes brought their shillings to the Bank, their pennies to the Shekel, their halfpennies to the National Fund, while the rich laughed at us, preachers mocked us, and the synagogues were never even struck by the thought that, after all, it might be proper to contribute a dole toward the struggle for the regaining of that place without which all their prayers are empty and hypocritical babbling and abject lies. Hundreds and thousands of Jews are yearning to see the field of Zionism expanded, so as to embrace the needs of the moment in order to secure the guidance and the initiative of our Zionist organization for emigration. But a greater number go still further than that: they would be delighted for us to grasp at the offer in East Africa at any cost, even at the cost of relinquishing our present goal—Palestine; and in that

ANDOROBOS OF THE RIFT VALLEY.

(From "The Uganda Protectorate," by permission of Dodd, Mead & Co.)

case they would join us, work with us, and promise us their money. Among this clamorous crowd I see many faces of our former antagonists and also the faces of many Zionists. In certain portions of the field the voices of the latter are just as ringing as those of the others, or even more. They want a resolute change of policy, a quick and sharp turn into the new road that leads to the new promised land.

Other people in other parts shout defiance to all innovations, to all expansions, and are more violent still against departure to new fields.

In the face of all this agitation, I thought it might not be without some use and interest if I were to share with American readers all that information which is already available, and give a fair outline of the facts that are known about the proposal itself.

The Sixth Congress had absolutely no knowledge or idea of the country; it was called upon to consider the proposal of a grant in an English protectorate of which scarcely one in one thousand Englishmen knows the exact geographical position; for even now the British officials and governors who write home annual reports seem to be afraid lest they be put in the wrong box, and persist in repeating that they should not be mistaken for Uganda, or Central Africa, or some other possession. I have been careful to avoid such mistakes, and shall only tell you what can be gathered from authentic and official sources open to all. Here are my sources: two reports by his Majesty's Commissioner on the East African Protectorate for 1901 and 1903; the report by the Mombasa - Victoria (Uganda) Railway Committee on the progress of the works, 1901 and 1902—all three published as Parliamentary papers; and the pamphlet of the Emigration Information Office, under the title "General Information as to the East Africa Protectorate, 1902."

The East Africa Protectorate stretches from the Indian Ocean inward to the border of the Uganda Protectorate, or the northeastern corner of the Victoria Nyanza. It lies on the equator. Its area may be roughly computed at 350,000 square miles, with a native population estimated at 4,000,000, and 450 Europeans and Eurasians.

Of this vast country the greater part is still unexplored, and only a small part is under effective English administration. This is strongest along the newly built railway, which was completed only in 1903, and crosses the country from the port of Mombasa to the Victoria Nyanza, a length of 587 miles. The country is flat and low near the ocean, but the interior is to a great extent a mountainous highland, with vast plains and mountain ranges that are covered with dense tropical forests. The spot which the English Government intends granting for a Jewish settlement, according to the information received at the Congress, lies somewhere between the town of Nairobi, which is the chief railway depot, and the Mau mountain range. A glance at the map will show that it is in the

Rift Valley, enclosed between two mountain ranges, the Kikuyu and the Mau. The valley has a mean elevation of about 6,000 feet above sea level, while the two mountain ridges reach a height of 8,000 and 9,000 feet. Nairobi is 325 miles distant from the sea.

Without in any way wishing to detract from the offer so generously made to Dr. Herzl, I think it only fair to mention that the construction of the Uganda Railway was a very expensive affair, the difficulties of the terrain and engineering being enormous. England has spent on it five or six millions, and has to lay out a large sum annually on its maintenance and working. At present there are practically no returns, as the natives are in the very lowest stage of civilization imaginable, and the countries are not developed; naturally the Government would be glad to see it populated by suitable settlers as soon as possible. Therefore, immigration is invited and encouraged, and, with all deference to the fairness of the authors of the Parliamentary papers, it is only natural that they should invariably mention every supposed advantage of the country, however hypothetical, and lay stress on it more than on the unfavorable traits, as they are gentlemen who wish to see the colony thrive, and want money for it from Parliament. With this slight but necessary reserve, I shall let the "Blue Book" speak, giving equal prominence to the pros and cons; but I must ask you to remember that, whenever the names of the Nandi and Kenia districts occur, these districts are already occupied by natives, and will not, in all probability, be included in a Jewish concession.

I shall start with the products and potentialities of the country, as described by his Majesty's Commissioner:

> In the highlands the chief indigenous vegetable products which have a commercial value are rubber, fibre and castor-oil beans. A rubber of good quality is known to grow on the Nandi escarpment, and is probably found on Kenia and elsewhere. But our information respecting rubber is less full for the highlands than for the coast, and it is highly probable that the plant prefers hot tropical forests.
>
> The castor-oil plant grows wild nearly everywhere, and the beans are easily improved by cultivation. Their value out here is about £2 10s. a ton, and I am told that they are worth from £8 5s. to £9 10s. in England. Various kinds of fibre are abundant, and have been well reported on, both for length of staple and quantity. The value in England is said to be from £11 to £13 a ton. A kind of coarse tobacco also grows wild.
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> The success which has attended the cultivation of introduced plants is remarkable. Almost every sort of European vegetable and fruit can be grown in good quality. An export trade in potatoes to the Cape is beginning, and when once the transport has been properly organized, practically unlimited supplies can be sent. East African potatoes realize at Lorenzo Marques and Durban £11 a ton, which gives a profit to the grower and middleman of nearly £3 a ton. The demand appears to be considerable. Grain has unfortunately never been grown on a large scale, but some small experiments have been made. Barley sent to London was valued at 32 shillings a quarter, and wheat

grown near Nairobi was classed as on a par with Australian wheat.

Coffee, from seed introduced from British Central Africa, is being grown in Kikuyu in two plantations, one of which has been established for five years, and the other for rather more than three. The trees are in a most flourishing condition.

A PET BABOON OF THE RIFT VALLEY.
(From "The Uganda Protectorate," by permission of Dodd, Mead & Co.)

A little cotton has also been grown near Nairobi, and the sample sent home was valued at 6d. per pound, but I think this industry is more likely to thrive near the coast. Sunflowers grow in profusion, and might, no doubt, be made a paying industry, as the seed is said to realize £11 5s. a ton when delivered in Russia. An attempt is being made to start a silk industry in the Kenia Province, as it is found that Japanese mulberries thrive there. Almost unlimited power is obtainable in this province, as the rivers are numerous, permanent, and rapid.

The enormous grazing grounds afford pasturage to large herds of native cattle and sheep, and a certain amount of hides are exported. At present the only European cattle are a few animals kept by private persons, and no attempt has been made to try grazing on a large scale. I anticipate, however, that the potentialities of the protectorate as a grazing country will be utilized before long, and that wool will form one of the principal exports of the future.

So far his Majesty's Commissioner.

If we analyze this statement soberly we see that rubber and cotton, although mentioned here, are relegated at once to the hot tropical coast as their proper place. The castor-oil plant, fibre and sunflowers are possible materials for future industry and trade, and the only undoubted and established fact is that European vegetables and potatoes grow well. There are hopes that the coffee trees may turn out a success, and a possible and very distant hope of silk.

But there is a very serious offset as far as the chief food stuff for white people is concerned—namely, grain—only some small experiments having been made. Lastly, there are grazing grounds for native cattle. The latter point is somewhat qualified by the report of 1901, which says:

The wide plains of Ukamba offer admirable pasture grounds, and are used as such by the Masai. Some care, however, is necessary in selecting cattle, as animals brought from the coast or Somaliland generally die, probably on account of the dampness of the grass. But a judicious crossing of native cattle with imported animals would probably result in the discovery of a satisfactory breed.

FAT-TAILED MASAI SHEEP OF BRITISH EAST AFRICA.

(From "The Uganda Protectorate," by permission of Dodd, Mead & Co.)

Incidentally we learn at another place that in 1898 there was cattle disease, which led to enormous losses.

I now take up the chapter on the health of the districts. The report for 1903, which is the best, says:

The general health of the Protectorate during the year has been good, though two remarkable local exceptions must be noticed: an outbreak of the plague at Nairobi, which was successfully suppressed, and an epidemic of sleeping sickness in Kavirondo, which unhappily still continues.

Only one death of an officer is to be recorded, as against two in the last year and five in the year before that, and, as the staff has been considerably increased, the improvement is very real. The one death referred to was probably due ultimately to accidental blood-poisoning.

The climate of the highlands is perfectly healthy, and a European runs no more risk there than in Europe, provided he has good accommodation. This qualification is important, though the winter is for long periods like early summer in England; hot sun and heavy rain must be expected in certain seasons, and it is essential to have a house offering adequate protection against them. The experience of ten years proves that English children can be reared in health in places like Nairobi without ever going home. From Makinda to Fort Ternan mosquitoes are almost unknown. Nairobi can, it is hoped, be made healthy without much difficulty or expense. The disadvantages of the site are that it is difficult to drain, and that, as in most parts there is only a very thin layer of earth on the top of rock, it is difficult to dispose effectively of refuse, particularly in wet weather. Since the outbreak of the plague called attention to the unsanitary condition of the town, great changes have been made. Whole quarters have been transported to better sites, a water supply is being laid on from the Kikuyu hills, and the swamp formed by the Nairobi River, which is partly reclaimed, will soon disappear. But it still remains to make a proper system of drains, and I agree with the doctors who recommend the erection of a destructor for disposing of refuse.

The outbreak of the plague to which I have referred began on the 4th of March, 1902, and continued till the middle of April, there being in all sixty-three cases and nineteen deaths. It presented several unusual features, which can be mostly explained by a very exceptional combination of local conditions. In many ways Nairobi is the last place in the world where one would expect to find a disease which generally attacks the filthiest parts of overcrowded towns. It is a peculiarly open and straggling settlement, situated in a high and healthy district, exposed to the full light of the sun and to continual winds. On the other hand, the whole plain is apt to become damp and unhealthy in wet weather for those who have not substantial houses. Many premises were in an unsatisfactory condition: the Indians in the bazaar had built their houses so close together that they neutralized the natural advantages of air and light, and then allowed the most disgusting filth to accumulate in a small area. To these predisposing causes must be added the presence of a large number of rats, which, as is well known, are peculiarly susceptible to infection and capable of communicating it. The fact that these animals not only enter houses, but also live wild on the plain, enables one to understand how, after the outbreak first appeared in the Indian bazaar, other cases occurred in quite different parts of the settlement.

From this we cannot help but learn the following points, which are easily corroborated from other statements in the report:

First, that the highlands are geologically a vast expanse of rock, covered by only a thin layer of surface soil; secondly, that drainage is very difficult where the surface forms a depression, and the smaller rivers in consequence end in swamps; thirdly, that overcrowding is just as easily accomplished there as in the East of London, and with more dangerous results; and fourthly and mainly, that substantial houses, able to keep out the enormous rains from above and the dampness from below, are absolutely essential. But I think the next extract, taken from the report for 1901, will be more likely to meet the conditions of the newly arrived settler. We hear something of a terrible death rate among Europeans, and other less favorable news. Sir Charles Eliot writes in 1901:

COW OF THE ANKOLE BREED.
(From "The Uganda Protectorate," by permission of Dodd, Mead & Co.)

> It appears to me that large parts of the Protectorate are suited for colonization by Europeans, and in this connection it is well to inquire what are its sanitary conditions. I shall probably provoke both surprise and contradiction in maintaining that the climate is not unhealthy, and, in the face of the terribly high death rate among the small population of Europeans in the last few years, the contention requires explanation. I believe, however, that the sickness which has prevailed is mainly attributable, not to the climate, but to bad accommodation and exposure. Until quite lately ordinary comforts were unknown up country; often there were no houses, and when there were any to be found they did not afford sufficient protection against the heat and let in the rain, besides harboring mosquitoes and every kind of vermin. Much time was occupied by long marches on foot, which necessitated halts in swamps and exposure to both

sun and rain. Food was bad, and medical assistance, which, if rendered in time, might have stopped many maladies, was not procurable.

Under such conditions people would have fallen ill even in Europe. Many persons' constitutions were also shattered by their being mauled by wild beasts, for in African sport the rôles of huntsman and game are often reversed.

The lower parts of Ukamba are of varying degrees of healthiness, and there seems to be a regrettable coincidence between fertility and fever, but the upper parts of the province and the neighboring district of Uganda are preëminently a white man's country.

From Makindu to the Mau Escarpment, though much of the district is only a few miles from the equator, the climate is cool and bracing, and at night quite cold, a couple of blankets being necessary. This cool, healthy area extends, certainly, as far as Mount Kenia in the north, and possibly much farther. Fort Smith and Machakos may be mentioned as well-known stations, which may also be termed sanatoriums. All this region produces meat, fruit, and European vegetables, and also, as I pointed out in the last section, offers large possibilities of occupation in cattle farming and the cultivation of coffee and other products. It, therefore, seems peculiarly fitted for settlers.

Its weak points are the inefficiency and scarcity of native labor and the heavy rain, which makes up for the lack of spring water, but is apt to damage roads and gardens. Intending settlers should bear in mind the necessity of having strongly built houses as a protection against these downfalls and other dangers. An instance of the good result which may come from improved accommodation is seen in the case of the pest known as "jiggers," an insect parasite which buries itself in the toes, and, if not at once extracted, produces dangerous and festering ulcers. A year or so ago, when Nairobi was half built, and most of the population lived in tents or unfinished houses, few Europeans escaped from this scourge, and there were many cases of serious sores. Now, however, the complaint is comparatively rare, and when it occurs, not serious.

In 1899-1900 the failure of the usual periodical rains brought about a widespread famine, which was most acute in Ukamba. Every effort was made both by the administration and the missionaries to relieve the starving population, but the mortality was considerable, and, unfortunately, smallpox followed on famine. It would be desirable to establish a system of water reservoirs in the outlying districts as a provision against possible future drought.

Some further information about the health of the people can be gleaned from the report of the railway. The hospital returns I have to hand cover one year—from April, 1901, to April, 1902. The number of all men employed on the building of the line, which was approaching its completion, rapidly diminished from 23,000 at the beginning of the year to 16,000 roughly estimated at the finish. We can then assume that the average was 20,000. Of these 20,000 no less than 11,500 were admitted to the hospital, of whom 383 died in the hospital, and 543 were invalided home. This gives a mortality of over thirty-three per thousand, which is not a very high mortality under the circumstances; but I am afraid that the invalided ones have made it up to a much higher scale.

As to the mode of life, Europeans, it is stated, can, with moderate care, live in almost the same way as in England, and dress in the same clothes, except that it is safer to wear a sun helmet until 4 p. m. They can work out of doors from 6 a. m. to 10 a. m., and from 3 p. m. to 5 p. m., and on many days in the year work in the open is possible and comfortable all through the day. The average temperature is very low, about 67° at 9 a. m., and about 78° at noon: the nights are cool. Food should be well cooked and clean; water should be boiled and, if possible, filtered. As a general principle, a tepid or warm bath should be taken in preference to a cold one.

Game of all sorts abounds. As a matter of fact, it is the spot on earth where natives and animals are yet least touched by the effects of civilization, and pioneers would have to carry on a constant war against the latter and their depredation of gardens and fields, otherwise they would jeopard all the profits. Elephants, apes, rhinoceroses, zebras and all sorts of wild carnivora abound.

Communication is very primitive, except for the railway. The railway is the soul and life of East Africa. His Majesty's Commissioner says:

> The importance and, one may say, the political existence of East Africa are due to this line, without which the highlands could not be utilized. Almost the only criticism which can be made on the railway, from the point of view of the Protectorate administration, is that it does not pass through the richest parts of the Protectorate, such as Kenia and Nandi. Had it done so, it would no doubt have cost a great deal more, which is a sufficient excuse for the route taken; but at present it does not so much open up the best districts as afford a series of points from which they are easily accessible.

Besides the railway, there are scarcely any roads on the highlands. "The main difficulty of African roadmaking," says the report, "is that a track of any length almost inevitably traverses rivers, which, though they may be very modest streams at most times of the year, swell occasionally into wide and violent torrents, so that permanent communication can be kept up only by building large and solid bridges."

There are dry and wet seasons. The rainfall is tropical, and at times enormous. Unfortunately, however, there are great changes between one year and the other; within six years there were at Kikuyu two dry years, and at Machakas the same. I need not tell you that, in that and similar countries, dry years spell famine.

I come now to the last and most important section of information, which every one needs who is anxious to form an approximate idea of the value of the offered concession. This is the question: "How many people can be conveniently accommodated in that part?" Naturally this would depend on the size of the area which the British Government, with the advice of the Commissioner, would be ready to grant. At the Congress it was mentioned as likely to lie between Nairobi and the Mau—*i. e.*, in the Rift Valley. But I have heard since that the area may possibly be larger, and I shall make the necessary allowances.

The whole of the Rift Valley is one hundred miles long by forty miles wide; that makes 4,000 square miles. But, as his Majesty's Commissioner himself says that only the southern part of it is fit for cultivation, we shall take the half only and add to it another piece of 2,000 square miles somewhere from Kiut—say, fifty miles long and forty miles wide. Then we still have 4,000 square miles. If we allow for lakes, ravines, primeval forests, swamps, and other uncultivatable ground one-half—which, I believe, is not too much by any means—we have 2,000 square miles. The question is, then, how many settlers will that take? Here, again, I can only go by the opinions and the practice of the present administration. Settlers who are not capitalists, and who purchase land by instalments, are offered 160 acres to each homestead at once and 480 as preëmpted land. Consequently, each settler is granted altogether 640 acres, which is one square mile. If a colony were established in this way, there would be room for 2,000 homesteads; but if you intend putting five Jewish settlers where you would place one English settler, the number will amount to 10,000 homesteads. Now, if we allow five persons to each homestead, you would arrive at the grand total of 50,000 heads, and if you add to this number tradespeople, artisans, and townsfolk in proportion, and officials, police, and military, I do not think that 70,000 would be too small an estimate. I am sure this estimate will not please those who talk of the settlement as a new fatherland.

Neither will I be put off with vague assertions that several provinces would be given us. First of all, I think that the local administration will nowhere grant land that is occupied already and claimed as property by the native tribes, but solely where the native population is very sparse; and that is just where I made my calculations—in the Rift Valley and on the Athi Plains.

Secondly, I think every one will agree that, for a beginning, 4,000 square miles of half-tropical virgin ground is a large enough area to try your hand on. Finally, the larger the number of homesteads the larger the capital required. And here let us just read what our reports have to say; this time it is the official pamphlet for intending immigrants, and it sounds modest enough:

> Although the highlands are, from other points of view, considered to be favorable to European agricultural settlers, at present, in the absence of any large centres of industry, they are not a country for persons who, coming without experience of tropical agriculture, expect to make a fortune and return. The class who, in the opinion of his Majesty's Commissioner, will do well, are those with a knowledge and a liking for agriculture, who have a capital of about £300, and who are willing to make their permanent home on their holding, growing and producing products for their own consumption and for export. Persons having no means are strongly advised not to come out to East Africa, for it is most important that newcomers should have sufficient money to provide themselves

with substantial houses and simple comforts. The climate is good, but it must not be forgotten that the country is almost on the equator, and that buildings must be strong enough to offer adequate protection against sun and rain. But any would-be settler having the means above mentioned should be able to make himself comfortable and earn a competence.

This is the information which I have to lay before my readers, gleaned from official sources only, and without in any way prejudicing the conclusions on the fertility of the soil, to which the projected commission might come on the spot, we can already fix in our minds certain features of the country and of the proposed settlement. And these are: A land that could accommodate about 70,000 or 100,000 people on the equator, about three hundred miles from the seacoast; a comparatively cool climate, with tropical rains and excessive dampness during the rainy seasons, and violent changes in the weather all the year round, which certainly invite fever and all sorts of illness; a land with an entire lack of communication, except the railway; no waterways, an irregular supply of rain, and occasional droughts; absolute virgin state of the soil, where not cultivated by natives, and dense, almost impenetrable, forests in other places; an abundance of wild beasts of every sort and description, which threaten the lives of men and the produce of their fields.

To these characteristics of the English possessions I will add what is said of the highlands of the neighboring German East Africa, which is more or less of a similar geographical character. Meyer's *"Conversations-Lexicon"* says: "Large uniform plains, crossed by tortuous ravines and valleys, in the rainy season good pasture grounds, in the dry season parched deserts, form this part of the country." But even if we discard this last information and suppose that the English East African highlands are better, and further, if for argument's sake we anticipate that grain can grow and cattle live, that all the natural obstacles are overcome, that roads with expensive bridges have been built, that irrigation has been regulated to prevent those awful famines, that houses suitable for Europeans have been built, on which his Majesty's Commissioner insists over and over again, what is the result? A place for tropical agriculture. I have some idea of agriculture in temperate climates, but must confess my ignorance of tropical agriculture. But I have an inkling that where tropical agriculture is carried on for the peasants themselves and by them, and not for slave-possessing millionaires or companies or princes on large plantations, and not by black labor, as certainly we would not wish the Jewish settlers to do—I have an inkling that the competence gained by the peasants themselves is very meagre, very poor, even judged by the standard of the poor Jew in the Pale. But, however that may be, before coming to any state of agriculture, the work mentioned before, of carrying out expensive experiments, of building roads and bridges, and mainly houses, must be done if the emigration is to be regulated, systematized, and in any numbers worth speaking of.

The British Government does not propose to share in the expense, but would leave it entirely to the Jews, reserving to itself the supervision only. Apropos of this item, I must, before proceeding, revert for a minute to a statement made recently in public at an English meeting by a gentleman very closely connected with the East African scheme. In answer to my very excusable allusion to the point of cost, he said: "We do not for a moment intend to support immigrants with the provision of houses and suchlike things, but simply to let them come there, just as they go now to America, and settle and work for their own living." But surely if it was any one's duty and business to read the official reports it was his, and he ought to know that our emigrants are poor and are not in possession of £300, which is 3,000 roubles, and not even of £200; and if he does not know that, I can tell him that the average Jew who can command 3,000 or even 2,000 roubles would not go to East Africa. Let no one believe that we have 10,000 Jews, with everything wanted in their pockets, waiting to start as settlers in East Africa, and to take up the rôle of independent pioneers. No. It must be plainly understood that, if ever it be decided to start a Jewish settlement, it will be through a well-organized, well-furnished system of wholesale immigration (say, a couple of hundred families at a time, for whom everything will have to be provided), or there will be no settlement at all.

Now, if we count only on 10,000 homesteads, it will, at a reduced cost of $1,000 each, take $10,000,000, and certainly another $10,000,000 for irrigation, roads, bridges, hospitals, police, and administration generally. So far as to the money.

As regards the time, this is easily calculated, and I take it that from twenty to twenty-five years is the minimum term required to found the colony. Besides a regulated immigration, I see only two other courses. The first is to leave the matter to the individual enterprise of a few men; then the establishment will take fifty or one hundred years, unless gold or diamonds are found; the last, and the worst of all, is the dumping down of helpless poor people in thousands; and then it will take just one year, or even less—*i.e.*, just enough for news of their misery to reach the people at home—to burst the whole scheme.

But surely no one can believe that this last will ever happen, or that any responsible or conscientious Zionist or non-Zionist will ever countenance it.

I had almost finished with the information I could gather from the official reports, but shall ask permission to add only one more item from the same source, which may prove of some value, and that is with regard to the natives that inhabit the countries adjoining the Rift Valley. The Rift Valley itself is scarcely inhabited at all. In the dense forests of the Mau Mountains live a few Andorobos, a shy and wild hunting tribe, who kill their game with poisoned arrows. To the west of the Mau, in the best district in East Africa, live the Nandi, an intractable and, in many ways, aggressive tribe, who are rather troublesome to the Government. Among other things, they endanger the security of the railway by stealing the fastening-pins of the rails and telegraph wires. The pins they use for braining their enemies, and the wire for adorning their women. Farther west live the Kavirondo, whom his Majesty's Commissioner points out as one of the few tribes in the world among whom the females dispense with clothing, "their whole costume being a layer of castor-oil." To the north and south live the Masai, a tribe partly agricultural and partly pastoral, who have the organization of warriors and elders. The northeast—namely, the Kikuya and Kenia districts—are densely populated by the Kikuyu, "who are better agriculturists than most natives of East Africa; but in the last famine (1897) large plantations were abandoned, and subsequently the owners, instead of attempting to repair the damage done to their lands, went to other districts." If it be fair to judge of a people by its taxability, it will be interesting to know that the only tax imposed upon the natives—*i.e.,* the hut tax, amounting to one rupee per hut—has brought in the sum of £14,000 during the last financial year; that is, £14,000 from a population estimated at 4,000,000.

Now, the conclusion I draw from all these facts is this: If the investigators sent by the Congress can, in conjunction with his Majesty's Commissioner, find a stretch of free land, and if that stretch of land is found fertile and suitable, and capable of being worked by white men with their own hands; further, if there be a consensus of public and private opinion that an organized emigration should be undertaken to that part, if the millions required for that purpose are promptly contributed by all Jewish communities and rich men, and if an able body of administrators and experts is supplied, either by Zionists or by non-Zionists—in short, if this haystack full of "ifs" turns out all with the right end up—then a settlement of 70,000, and perhaps 100,000, Jews can, in the course of time, be established in the Rift Valley and neighboring districts, and I am satisfied that the people will do the best in their power to develop all resources of the country, however great the difficulties may be, for I have confidence in the Jewish people. If, however, my numbers are considered too optimistic, what will be the reader's surprise to learn that statements are being made at random, and from Zionist platforms to boot, that we can settle there a million of Jews—nay, a million and a half? That, as Palestine can not be got at present, we had better change the venue of Zionism from Palestine to the Rift Valley and accept it at once as the home of the Jewish people; further, that it is a country just like Surrey; that it will be a splendid training-ground for the Jewish people; that it is an incomparable achievement, as it will be an autonomous state, a preparation and half-way house for our autonomous state in Palestine—and so on and so forth. All these statements are now being made on platforms at public meetings called for show and for the semblance of union, and any dissentient voice is either silenced or not reported. All these statements are made at a time when the chief and primary questions of size and the fertility of the soil are *sub judice*, when the Congress has purposely committed itself to nothing, when the Congress has decided to leave the matter in abeyance till it has some facts and some testimony before it. For the Congress did not read the English "Blue Books," the Congress knew nothing whatever about the country in discussion. Therefore, and therefore alone, I think, I owe it to Zionists and to non-Zionists whom I am anxious to win for our cause, to meet them in a truthful way, and not to try to gain them by false pretenses. As if Zionism could cease to be Zionism, and become East Africanism! Therefore, I shall try to analyze those sweeping assertions, and show on what reasoning or authority they rest.

First, as to the million or million and a half of Jews that Mr. Greenberg will settle in the country without assisting them financially. I really do not think, after what I have already said, that this proposition requires further comment. But perhaps he has arrived at his poetical and well-rounded figures by thinking that we can establish there industries, manufacturing centres, Birminghams and Manchesters and Bradfords, and develop the country in many other ways besides agriculture. Let me say, then, that the next-door country, German East Africa, has been for the last fifteen years or more the object of systematic experiments on the part of the German Government and German capitalists; that the greatest scientific care and enormous sums of money have been bestowed on the development of its possible resources in a manner that the British Commissioner envies and puts forth as an example to his Government. And with what results? That the colony is still swallowing up yearly many millions of marks of Government money to cover its deficits, and is still feeding the mother country with promised potentialities. Well, I have shown already what grand buying and clothing potentialities the four millions of natives in British East Africa have, and I will dismiss Mr. Greenberg's estimate at once. The Rift Valley can not be or become the "night-refuge" of a million and a half of people, for there is no sleeping accommodation there for them.

Secondly, if it is agreed to come down to my more modest figures and to my idea of a small settlement for emigrants, why do we begin with the enormous sign-board of an autonomous state? Now, I think a few facts bear repeating. There is no mention in the letter from the Foreign Office of an autonomous state or an autonomous colony; there are only the following words: "Permission to the colony to have a free hand in regard to municipal legislation and as to the management of religious and purely domestic matters, such local autonomy being conditional upon the right of his Majesty's Government to exercise general control." But even if there was full autonomy, even the full autonomy of an independent state with a foreign policy of its own, imagine that state of 100,000 people lying on the equator, 300 miles from the coast, entirely cut off from the whole world if one bridge on the railway line collapsed, and with absolutely no other egress or access than by balloon! Imagine that state entirely dependent for its exports and imports on a railway which is not in its own hands, and dependent on the port authorities of Mombasa to tax all imports and exports just as they please! I must confess, strong nationalist that I am, that I would say: "Haven't you some better spot for me to plant the Zionist flag of autonomy?" I confess I must think, then, of Palestine on the Mediterranean.

I come now to a further argument so strongly put forth in favor of an East African Colony: that it will be a splendid training-ground for Zionists. I think it has been shown that physical training for Zionists can be had in Europe, and I will remind my readers that we have annually at least 100,000 Jewish soldiers training in the different armies of Europe, and that they make very good soldiers indeed. No; if emigrants are sent to an East African settlement, they must go there to stay.

No, Zionism has nothing to gain in East Africa—at least, nothing for itself; if it can gain something there, it can only be in the interests and in commission for the whole of Jewry, and this is the only way in which I personally would countenance an expansion of Zionist influence in that quarter. My reasoning is this: Circumstances have directed all Jewish eyes toward our Zionist leaders and our Congress. The world is looking upon our organization as the centre of Jewish life and aspirations, and will, whether we like it or not, make us also the centre of Jewish cares and Jewish appeals. Very well. I am satisfied that under certain conditions we should lend to Jewry temporarily our services for the needs and the business of the moment; that we may expand our attention and our programme so as to include some questions of the day; that we should coöperate, if coöperation is not detrimental to us, with other bodies in contingencies. If the British Government can find suitable land for a certain number of Jewish settlers, we may act as brokers, even as controllers. But let us clearly understand that that is not our primary business; that Zionism can not be on circuit, like an English judge, and lend its flag to-day to East Africa and to-morrow to Timbuctoo. A settlement in East Africa does not need the Zionist flag at all. We can treat with this Government and that, but let us not get giddy with imaginary honors. Zionists must keep free of the side squint for effect; we must look straight for our own aim. If we have to do anything for the whole of Jewry, let it be done in a business-like way. Let us ask from Jewry a fair and substantial return for our commission business. What shall that return be? My answer is: It must be their support in our cause for Palestine.

I scorn the idea that East Africa could swallow up Zionism; it is too ridiculous. What reasons can we have for giving up Palestine? I can see none. I see no cause for despair in Zionism. Why, we have been at work only six years; we are just finishing the building of our institution; we have scarcely yet touched the roof; we have not yet got the support of a quarter of all Jews. Would it not be better to wait until we succeed in bringing into our ranks the great body of the Jewish people and bringing into our treasury more substance? We hoped in a short time, if we had the necessary sums to offer, to make the Sultan amenable, considerate—in fact, another Solomon. Dr. Herzl asked in vain for the money, and appealed to deaf ears. But the Sultan was only twice in personal negotiations with our leader, and in a friendly way reciprocated his salaams; but, if I may be permitted the levity, how many salaams make one Solomon?

Certainly not two alone. And if Dr. Herzl had had all the funds he wanted, and if he had stormed the Sultan many and many times and not succeeded, I would not have despaired, but would have asked, like that foreign attaché who had witnessed the repeated and unsuccessful frontal attacks of General Buller: "Is there no way for a détour?" I think we shall yet find a détour, and Dr. Herzl will yet succeed. Let us only gather our forces, let us only prepare, and in the meantime let English and American and German Jewry, who ask us to get new emigration fields for them, join us frankly and with an open hand.

MAX BERNSTEIN.*

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* Dr. Max Bernstein was born in Mitau, Russia, about forty-two years ago. He received his Hebrew training in the Yeshibah of Chelm. After two years he returned to Mitau, where he was admitted as a student in the Classical Gymnasium. After his graduation he pursued a five-year medical course at the University of Moscow. He was appointed physician by the Princess de Lieven in the district of Mesothen, where her extensive estates are located, and there he practised for several years, up to about 1893. At that time the Russian Jews of the Baltic Province began to feel the yoke, and he voluntarily abandoned a lucrative practice, in order to emigrate to London. Ever since coming to England he has taken an absorbing and active interest in the Zionistic movement, and was a delegate to the last international conference.

The Hebrew Infant Asylum.

THE RISE AND PROGRESS OF A WORTHY CHARITY.

A GREAT educator once said: "If I may but lay the foundation stones of a child's character I care not who builds the superstructure"; and, arguing by analogy, in that brief but pregnant phrase may be found the *raison d'être* of much of the non-success that seems to attend the institutional training of children. It is well enough, as far as it goes, to take the children of the slums as they approach the reasoning age and transplant them to a purer and happier environment; but it is the child whose mental and moral uplifting has begun with the first dawn of consciousness who stands the best chance in the ultimate struggle between good and evil influences, for it is the early impressions of childhood—as every observant mother knows—that are the most difficult of all to eradicate.

IN THE NURSERY, HEBREW INFANT ASYLUM.

It was with something approximating this fundamental idea in view that a little band of earnest, large-hearted Hebrew men and women of New York formulated, some eleven years ago, the project of founding a home for the reception and care of destitute Jewish babies. There were already in existence certain excellent and admirably organized institutions whose aim was to rescue Jewish orphans from an unkind destiny and train them to lives of usefulness and integrity; but the proposed new venture was designed to reach a class for whom but inadequate provision had heretofore been made—viz., the tiny, helpless infants who, by reason of the loss of one or both parents or the inability of the latter to care for them, were virtually predestined from birth either to early death or to a fate even more deplorable.

At first the organizers could not adequately provide for the objects of their benevolence because of the lack of a suitable building in which to shelter them. Nevertheless, rather than turn such cases away, it was decided to succor them by placing the infants to board in private families; and, after two years of struggling with the obvious disadvantages of this plan, the necessary charter was secured from the Legislature and the Hebrew Infant Asylum of the City of New York became an accomplished fact.

Its first home was a rented one, containing accommodations for, at the most, forty-five infants. It was dedicated in June, 1895, at which time the little family gathered within its hospitable walls numbered but five; yet within an incredibly short time it was not only filled to its utmost capacity, but there were still many deserving applicants whose claims it was impossible to consider. After contending with these conditions for something over three years, the executive board succeeded in securing the present quarters, with accommodation for 150 infants, and for a time affairs proceeded more smoothly. But with increased facilities arose an ever-increasing need, with the result that once more the demands for admission far exceed the capacity of the institution; and plans are, therefore, now under advisement for erecting, upon improved modern lines, a new and more commodious structure, which shall be capable of affording shelter to at least double the number of little ones that the Asylum is now able to care for. In order to achieve the full measure of results aimed at, however, it is essential that liberal funds be forthcoming. The field of labor is already mapped out; the laborers are many, and all are eager and willing; only the financial wherewithal is needed to carry out the humanitarian plan that shall make of this refuge for helpless babyhood one of the greatest and noblest of the many great and noble institutions of which this progressive city is so justly proud.

A visit to this institution is fraught with much that is pleasurable and instructive, and as much more that is pathetic. Except in the splendid discipline, the perfect systematizing of the daily routine, and the presence of a large family instead of a small one, there is absolutely nothing to suggest the public charitable institution—so often a synonym for utter soullessness and lack of human interest. The little ones are so plump and rosy, so brimming over with smiles and good nature, that there can be no doubt whatever as to the tender, thoughtful care which surrounds them. The children are in no sense pert or forward, but they are charmingly responsive to friendly advances, coming to meet one with trustful faces expectantly uplifted, and with a general air of absolute confidence in one's kindly intentions that is as touching to the sympathies as it is stimulating to the interest. There is much to admire, too, in the decorum which prevails at meal-time. It is an eloquent tribute to the force of example that the children seem to require but little coaching on the part of the attendants, the younger ones unconsciously imitating those who have already mastered the art of table behavior and rarely evincing a disposition to start out on a course of greediness.

Just how important a factor this imitative faculty may become when properly directed is shown in the children's fire drill, in which every child who is capable of walking alone takes an eagerly appreciative part. Tiny as most of the children are, they are so accustomed to the discipline of the drill that at the first sound of the gong they emerge from their several dormitories without a trace of confusion, and, trotting gleefully downstairs, are seen falling into line in the broad entrance hall in something less than three minutes after the start is made. In view of the fact that the building is four stories in height and the children of very tender years, this strikes the onlooker as a rather remarkable achievement.

The kindergarten deserves more than passing comment. Under the skilful tutorship of Miss S. E. Mack, this useful accessory of the institution is making an enviable record. Its muster roll includes all the children who are not occupants of the Babies' Ward, even the smallest among them finding pleasant occupation for brains and fingers in the manipulation of the fascinating gifts which, in this system of child culture, form the first stepping-stones to knowledge. Some of the children sing noticeably well, particularly the larger ones who form what the kindergartner calls her primary class. Among these, it may be remarked, are several who have already arrived at the age where they should, properly, be transferred to

MRS. JENNIE ABARBANELL.
Superintendent of the Hebrew Infant Aslyum.
Photograph by I. & M. Steinberg.

other institutions, but who, owing to lack of accommodation in the latter, are compelled to remain in the Asylum until other domiciles can be found for them. Under ordinary conditions the age limit for the institution's beneficiaries is five years; but as it is obviously impossible to send the children away when there is no other haven open, and as the proportion reclaimed by relatives is extremely small, the problem of adhering to the original regulation sometimes becomes exceedingly difficult of solution.

The
Daily
Bath.

THE DAILY BATH.

Another difficulty which confronts the executive board is the lack of a playroom, there being, under existing conditions, no room available for that purpose; hence the children must of necessity, when inclemency of weather keeps them within doors, find amusement and recreation in their dormitories, out of kindergarten hours. During the summer, however, the babies make up for the enforced inaction of the winter by practically living out of doors, the spacious lawns which surround the Asylum providing them with a safe and healthful playground.

In the Babies' Ward, with its double row of dainty white-enamelled cribs and their little helpless occupants—nearly all of whom are motherless—one comes suddenly upon the pathetic side of the institution's life. It is, as one enters, the hour of the afternoon nap; and each tiny morsel of humanity, snuggling cosily under a pretty pink-and-white afghan, lies on his immaculate bed wrapped in the deep, dreamless sleep of babyhood. Here, not far from his empty crib, one perceives a larger baby who has fallen asleep in his high-chair, his close-cropped head pillowed on the chubby arm which he has flung over the safety board; and over this small sleeper the ever-watchful nurse has thrown a little shawl of white flannel by way of precaution against possible draughts. One tip-toes one's way out stealthily, to return half an hour later, after a tour of inspection on the floors above. By this time, however, the scene has undergone a transformation; for the babies, with one or two exceptions, are now wide awake, and hungrily sucking convenient thumbs by way of a temporary substitute for the more satisfying bottles which are even now in course of preparation. Now the nurses appear, carrying the eagerly expected bottles, and straightway everything else is forgotten—for, be the baby never so small, he is perfectly well aware of the fact that feeding time has arrived. For a minute or two there is an excited clamor of baby voices; then, as one infant after another is laid gently down, with his precious bottle for company, the room once more becomes strangely quiet, with nothing to break the silence save the contented gurgles that serve to indicate the presence of well-fed, happy babyhood.

Although the Asylum is not in any sense a hospital, the exigencies of caring for a large number of small children demand suitable provision for the nursing of such of the little inmates as may chance to fall ill. An infirmary for the care of non-contagious diseases is situated on the same floor as the reception hall, offices, etc., this arrangement permitting the small patient to be always under the superintendent's vigilant eye. The isolation cottage, in which are treated such infectious diseases as are not removed to the city hospitals, is located at the rear of the main building, from which it is separated by an open yard. Owing to the watchfulness with which the children's health is guarded, the instances have been few in which disease has spread from one child to another, the method being to remove any doubtful case from the general dormitories without delay and keep it under observation until it declares itself. It is the custom of the attendant physician, Dr. J. E. Reinthaler, to visit the Asylum daily, a plan which enables him to keep himself advised of the condition of each of its inmates. It is noteworthy that during the past year the Asylum has been singularly free from serious sickness.

That the Asylum has attained its present degree of health, prosperity and general excellence is admittedly attributable in no small measure to the able and judicious management of its present superintendent, Mrs. Jennie Abarbanell, whose controlling hand and resourceful brain are everywhere apparent. Mrs. Abarbanell, whose father was for eighteen years superintendent of the Hebrew Sheltering Guardian Society, and who may, therefore, be truthfully said to have been brought up in the atmosphere of institutional work, is a woman of broad sympathies and rare executive ability, and adds to a thorough mastery of the complex details of the work a sincere and heartfelt enthusiasm which enables her to surmount obstacles which another might well regard as insurmountable. She does not merely direct the work, but gives herself unreservedly to it, maintaining personal supervision of every department and thus keeping herself in touch with each and every member of her numerous family.

No descriptive sketch of the Asylum could be considered complete did it refrain from some slight reference to the energetic and gentle-hearted philanthropists who have helped to pilot it through the storms of adversity to its present comparatively prosperous state. Among these the late Mrs. Esther Wallenstein, who was its president from its organization, is entitled to premier mention, partly because she was so largely instrumental in the foundation of the institution and partly because she remained, until her recent lamented death, one of its most loyal, tireless and enthusiastic workers. Mr. Benno Neuberger, the new president, has but just been elected to his honorable office, though he comes to it through a long and valued association with the work of the Asylum. The board of directors numbers nineteen members, among them being Solomon S. Japha, Augustus F. Veith, Morris Gross, Charles Dittman, E. L. Reiser and Mayer C. Goldman.

The Hebrew Infant Asylum is not a foundling hospital, but a refuge for the hapless offspring of respectable Jewish parents who are either deceased or too poor to provide properly for their little ones. Infinite care is taken to receive only deserving cases; and when the parents, if living, become once more self-supporting, it is expected that they will resume the maintenance of their children. Meanwhile, it is the aim and endeavor of the Asylum so to act the part of a wise, God-fearing parent that each child will receive a sound physical, mental, moral and religious foundation for the training to be given it in later years, whether that training be ultimately afforded by its own kinsfolk or by another charitable institution, better adapted to meet the requirements of its larger growth than the one which has nurtured it during its infancy.

Stella G. Florence.

The Maccabæans.

THE LONDON PROTOTYPE OF THE JUDÆANS.

THE need of uniting Jewish professional men in an association whose aim shall be "social intercourse and coöperation with a view to the promotion of the interests of the Jewish race" is one that speaks for itself. Such an organization can only be powerful for good. The mere bringing together of the professional elements of Jewish society signifies much. It shows the world at large how much intellectual talent there is among Jews, and perhaps may be a revelation to the community itself of the extent of that talent. In a community which worships wealth and commercial success an association of this character raises the prestige of a body of men who are likely to be looked down upon. There is a noticeable tendency among persons of this class to drift away from their co-religionists. The congenial environment of a Jewish professional club helps to keep our intellectuals within the fold. They, too, come to feel a pride in what before was of no account to them. But the principal value of such an institution consists in its cultivation of high ideals. Those in whom literature, the arts and the sciences are largely represented are likely to be dominated by noble enthusiasms. The community will be the gainer if those enthusiasms can be enlisted in its service. The world is moved by ideas, and if ideas are to be found anywhere it should be in a body like the Maccabæans.

Whether these objects were all present in the minds of those who first called the Maccabæans into being, it would be hard to say; but it could not have been long before they defined themselves. With some such purposes in view, Mr. Herman Cohen called a conference of a few thoughtful friends at his chambers in the Inner Temple nearly fourteen years ago. These

ISRAEL ZANGWILL.

friends included Mr. Asher I. Myers, the late Editor of "The Jewish Chronicle"; Solomon J. Solomon, Oswald John Simon, Israel Zangwill, Benjamin Kisch, Elkan Adler and Dr. Bertram Abrahams. The meeting at which the Maccabæans was formally established took place subsequently at the studio of Mr. Solomon, who became its first president, while Mr. Cohen undertook the duties of honorary secretary, and the late Mr. Myers those of treasurer. The president was a distinguished representative of art. Mr. Zangwill was already among the foremost men of letters. Asher Myers, besides being a clever journalist, was one of the most zealous communal workers of his day. Herman Cohen was a cultured lawyer, with pronounced radical opinions on political and municipal as well as religious matters. The law also had its representatives in Benjamin Kisch and Elkan Adler, and to-day nearly half of the members belong to that profession. Dr. Bertram Abrahams stood for medicine, and Oswald John Simon may be said to have represented the spiritual and ideal side of Jewish life. Although at the outset there was no restriction as to admission, it was soon found desirable to limit the society's membership to professional men. But the principle was not applied too rigidly. There were, and are, saving clauses to this effect:

This association shall consist primarily of Jews engaged in professional

HERBERT BENTWICH.

PROF. RAPHAEL MELDOLA.
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SOLOMON J. SOLOMON, A. R. A.
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pursuits. The committee shall, in addition, have power to elect in any year, ten Jews who, by reason of their public services, or by their having maintained interest in literature, science, or art, have some distinct claim to election.

The committee shall exercise the power hereinbefore given only in such manner as shall keep the proportion of members not engaged in professional pursuits within the limit of one such member to four professional members.

This regulation is only slightly more stringent than that which obtains in America among the Judæans, by whom it is ruled that "at least three-fourths of its members shall be engaged in literature, the arts or science, or be members of any other recognized profession." The Maccabæan proportion is four-fifths. It numbers among its honorary members a few non-Jews.

Primarily, the Maccabæans meet for social intercourse. They dine together, they foregather to debate, to read and discuss papers, they have musical reunions, and occasionally they have played chess. Their meeting place used to be the St. James' Hall, Piccadilly; now it is changed to the Hotel Great Central. The Maccabæans have no club house of their own. Women are rigidly excluded on all occasions. Whenever it has been proposed to admit them as visitors, even for a single night in the year, the proposal has met with such vehement opposition that it has had to be abandoned. The "Macs" like to smoke the pipe of content among their own kind. The presence of ladies, it is felt, would spoil the free-and-easy style of these Bohemian gatherings.

As a dining club, the Maccabæans have rendered an inestimable service to the community. Their hospitalities are extended to all sorts of distinguished people whom the community delights to honor. A Maccabæan dinner to anybody has come to be looked upon as the hall-mark of public approval. Distinguished visitors from America and abroad are sure of a hearty Maccabæan welcome. It would not be possible to enumerate all the English and foreign worthies who have partaken of their hospitality. They include M. Yves Guyot and Mr. F. C. Conybeare (both in recognition of their services in the Dreyfus affair); Viscount Ayesha, the Japanese Minister; Josef Israels, the Dutch painter; Dr. Felix Adler, of Ethical Culture fame; Judge Sulzberger, of Philadelphia; Hall Caine, Harold Frederic, Richard Whiteing, David Christie Murray, and other novelists; Dr. Herzl, Prof. Vambéry, the Eastern traveler; George Kennan, the explorer of Russia; the late Sir Saul Samuel, Agent-General for New South Wales; Lord Lister and Mr. W. M. Haffkine, of Bombay; the Jewish Lord Mayors, Members of Parliament, men of letters, musicians, university professors, headmasters of schools, members of the press, etc., etc.

ALBERT SOLOMON.

It was before the Maccabæans that Dr. Herzl first unfolded his scheme of a Jewish State to an English audience. The Maccabæans did not see their way to take the matter up, but the organization has fathered other movements. The Jewish Lads' Brigade is their creation entirely. For a time it was managed as a sub-committee of the Maccabæans. The Jewish Athletic Association and the Education Aid Society also owe their existence to the Maccabæans, and receive pecuniary support from them. At the present time the Maccabæans are coöperating with the Jewish Historical Society in the establishment of a memorial to Jewish soldiers who fell in the South African war. One of the moving spirits in this undertaking is the Rev. Francis L. Cohen, the officiating Jewish chaplain of the First Army Corps Command.

Some account must now be given of various prominent Maccabaeans, from which readers may gain an idea of the place that English Jews occupy in the intellectual movements of the day.

The President, Colonel Albert Goldsmid, M. V. O., is the leading Jew in the English army, and the community is justly proud of his achievements. The gallant Colonel served with distinction in the South African war. Recently his services on the field received flattering recognition from the king, who invited him to Balmoral to receive the decoration of the Victorian Order. A member of the great Goldsmid family, he is, nevertheless, a proselyte to Judaism, with all a proselyte's proverbial zeal for the faith which he has embraced. His father was a government official at Bombay, and he himself was born at Poona. At a considerable sacrifice of his military prospects he undertook for a time the management of the Jewish colonies in the Argentine for Baron de Hirsch. He is Commandant of the Jewish Lads' Brigade, which he has brought to a state of splendid efficiency.. A typical Maccabaean is Col. Goldsmid, for he is not only a brave fighter, but full of enthusiasm for everything Jewish, including the Zionist cause. When the Chovevi Zion movement was introduced into England, he stood at its head. Like himself, his wife is a proselyte to Judaism, and their eldest daughter is married to the eldest son of Sir Samuel Montagu, Bart. Genial and kind, a fluent and witty speaker, and a versatile man of the world, Col. Goldsmid is one of the most popular men in the Jewish community.

Another exceedingly popular Maccabaean is Col. Goldsmid's predecessor in office, Mr. Solomon J. Solomon, A. R. A. He presided over the Maccabaeans during the first ten years of their existence (*1892-1902*). As Col. Goldsmid is our foremost soldier, Solomon J. Solomon is our greatest artist. Thus the pursuits of war and peace have received equal honor at the hands of our modern Maccabaeans. Mr. Solomon studied art at Heatherley's, the Royal Academy Schools, the Munich Academy and the Beaux Arts, in Paris—and he has worked in Italy, Spain and Morocco. Ever since 1886, when he settled down in London, he has regularly exhibited at the Royal Academy. His principal pictures are "Cassandra" (*1886*), "Samson and Delilah" (*1887*), "Niobe" (*1888*), "The Judgment of Paris" (*1890*), portraits of Mrs. Patrick Campbell and I. Zangwill (*1893-4*), "Echo and Narcissus" (*1894*), "Birth of Love" (*1895*), decoration for the Royal Exchange (*1897*), "On the Threshold of the City" (*1898*), "Laus Deo" (*1899*), "Equipped" (*1900*), "Psyche" (*1902*), portrait of J. H. Levy (*1903*).

His brother, W. Albert Solomon, by profession a solicitor, takes charge of the Maccabaean purse. As the finances are in a flourishing condition, his position can hardly be said to be an anxious one. To those who are familiar with the picture referred to above, "Laus Deo," depicting a knight on horseback fleeing from temptation, it may be of interest to know that Mr. Albert Solomon sat to his brother for the original of that picture.

The position of treasurer was formerly occupied by W. H. S. G. Henriques, M. A., B. C. L., and he not long ago relinquished it to take over that of honorary secretary. Like so many Maccabæans, Mr. Henriques follows the profession of the law. He

COL. ALBERT E. GOLDSMID, M. V. O.

President of the Maccabæans.

took high legal honors at Oxford. A member of the Jewish Board of Deputies, by whom he is often appointed to plead in court, he is one of the moving spirits of its Law, Parliamentary and General Purposes Committee. He is a sound lawyer, and ranks as a high authority on questions of Anglo-Jewish law and history. He is a treasurer of the West London Synagogue of British Jews (of which his family were among the founders), president of the Jewish West End Literary Society, a member of the council of the Anglo-Jewish Association, a member of the joint committee of the Board of Deputies and A. J. A., and is prominent and active in communal matters generally. Besides giving his services as secretary, he is one of the shining lights of the debates of the Macabæans.

Science has its ablest Maccabæan exponent in Professor Raphael Meldola, F. R. S., a grandson of the renowned Haham Meldola, of London. Raphael Meldola is professor of Chemistry at the Finsbury Technical College, belonging to the City and Guilds of London Institute, and he has made a great reputation as the discoverer of many new products and processes in the manufacture of coal-tar dyes. He has also made researches into the chemistry of photography. Nearly thirty years ago he had charge of the British Eclipse Expedition to the Nicobar Islands. Professor Meldola is a naturalist also. He has been president of the Entomological Society and of the Essex Field Club. He is the translator and editor of Weismann's "Studies in the Theory of Descent." In 1897 he was the recipient of a Jubilee Medal from Queen Victoria.

Other distinguished scientists among the Maccabæans are Professor Marcus Hartog, who occupies the chair of natural history at Queen's College, Cork; his brother, Mr. Philip Hartog, of Victoria University, Manchester, who has recently been appointed to the influential position of academic registrar of the University of London, in which capacity it will fall to him to take a leading part in the reorganization of the University; Dr. Eichobz, and Mr. Alfred Gordon Salaman, who has made important researches into the chemistry of yeast. The medical profession is represented by Dr. Bertram Abrahams (some time honorary secretary and a son of the head master of the Jews' Free School), who has written largely on medical subjects; Dr. Alfred Wolff, Dr. Abraham Cohen, Dr. Snowman, Dr. Dutch and others.

Mr. J. M. Levy is a Maccabæan who occupies a distinguished place among the leading thinkers of the country. He is one of the ablest political economists, and he edits "The Individualist" for the Personal Rights Association, of which he is the principal member. He is also engaged in editing and writing for this body a series of works on economics, ethics and politics. He is one of the shining lights of the National Liberal Club, in connection with which he has organized a circle for the study of political economy. A disciple of John Stuart Mill, for many years he was lecturer on logic, economics and philosophy at the Birkbeck Institution and the City of London College. He recently completed forty years of service in the Education Department, from which he has now retired to devote himself entirely to writing. He took an active part with his friend, M. Yves Guyot, in stirring up public opinion in France on the Dreyfus affair. The columns of "The Jewish Chronicle" and "The Jewish World" bear frequent testimony to the very radical views which he holds on Jewish and religious questions. His portrait, painted by Solomon J. Solomon for the National Liberal Club, and exhibited last year at the Royal Academy, will be on view this year at the St. Louis Exposition. It has been selected from the works of Mr. Solomon as the latter's contribution to the art section.

H. S. G. HENRIQUES.
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Literature finds its ablest representative among the Maccabæans in the person of Israel Zangwill, one of the founders of this body. Mr. Zangwill is a frequent speaker at Maccabæan dinners and debates, and it is needless to say that his humorous speeches are invariably listened to with pleasure. His work and personality are so well known throughout America that there is no need to enlarge upon them.

Another successful Jewish novelist who is to be numbered among the Maccabæans is Mr. Samuel Gordon. Both he and Mr. Zangwill have occasionally read sketches and chapters from their work to the society, whose members have thus had an opportunity of making acquaintance with these writings before they have been given to the public, and have enjoyed the privilege of criticising them in the presence of the authors.

Fiction is not the only branch of letters which is cultivated by members of this body. The new humor is very ably represented in the person of Mr. Walter Emanuel, who is on the regular staff of "Punch." His principal humorous publications are "Me," "A Dog Day," and "People." These works have had a wide circulation.

The more serious side of literature is represented, first and foremost, by Professor Israel Gollancz, profesor of English literature at King's College, London, and lecturer on English literature at the University of Cambridge. Among Professor Gollancz's works, perhaps the best known is his "Temple" edition of Shakespeare. His other publications include "Pearl," "Cynewulf's Christ," the "Exeter Book of Anglo-Saxon Poetry," "Lamb's Specimens of Elizabethan Dramatists," and "The Parliament of the Three Ages." He is also in great request as a University Extension lecturer, and it is no uncommon thing for him to deliver twenty lectures a week. He holds the distinguished post of secretary of the British Academy, a body which he was largely instrumental in founding, and which proposes to do for England what the French Academy has done for France.

Mr. Israel Abrahams is another distinguished Maccabæan man of letters. He is the successor of Professor Schechter (an honorary Maccabæan) at the University of Cambridge, and he is joint editor, with Mr. Claude Montefiore (also a Maccabæan, but not an active one) of "The Jewish Quarterly Review." Israel Abrahams' contributions to Jewish literature are too well known among American readers to require enumeration. His bibliographical articles are an important feature in "The American Jewish Year Book," and he is the author of "Books and Bookmen" in "The Jewish Chronicle." He is married to the daughter of the Rev. S. Singer, another prominent Maccabæan.

Mr. Herbert Bentwich is one of the most active Zionists among the Maccabæans, the other leaders of Zionism in this body being Col. Goldsmid, Mr. Zangwill and Sir Francis Montefiore. But although Zionism is thus influentially represented among the Maccabæans, the movement is far from being popular among the rank and file.

This notice of prominent Maccabæans may conclude with a mention of Mr. Harry R. Lewis, a nephew of Sir George Lewis, the well-known lawyer, and a son-in-law of Isaac Seligman, the banker. As an amateur Mr. Lewis represents the musical side of a body which numbers among its members so distinguished a musician as Dr. Frederic Cowen. When musical soirées have to be organized, Mr. Lewis is to the fore, and he usually presides at the piano when toasts are given with musical honors. He has also organized chess competitions, for he is a distinguished amateur chess player. Among all the Maccabæans I question whether it would be possible to point to a more thoroughly popular member than Harry Lewis.

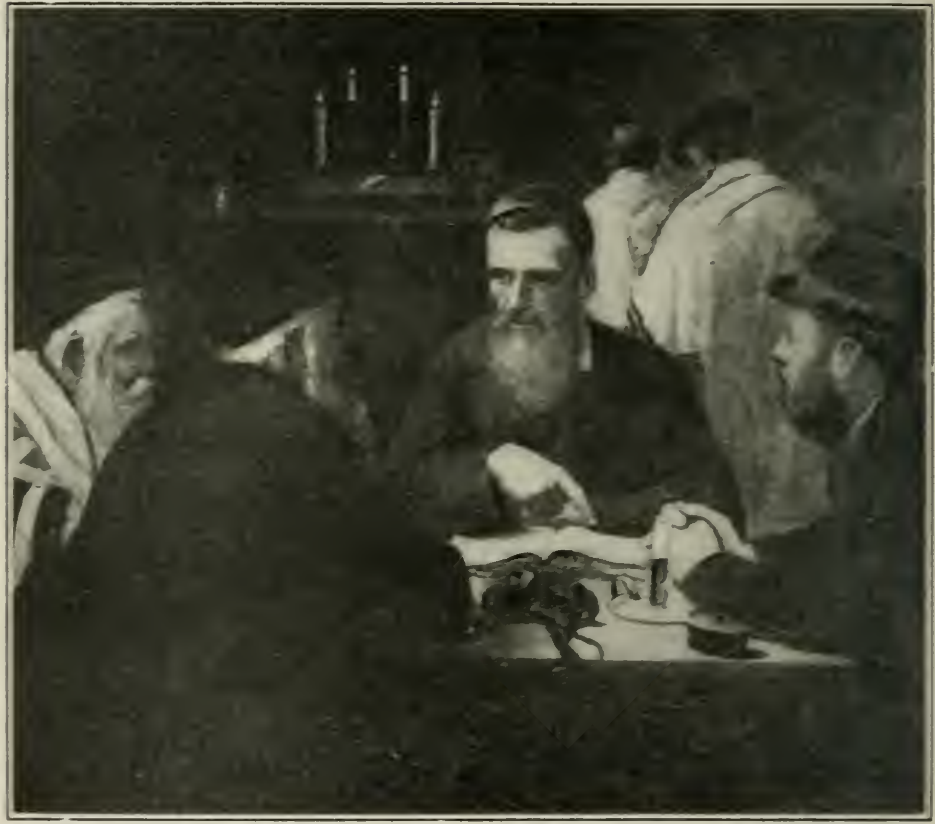
HARRY R. LEWIS.

Isidore Harris.

The Intellectual Life of the Russian Jew in the United States.

I.—"MASKILIM" AND HEBREW LITERATURE.

THE cartoonist who would depict a Jewish "Hogan's Alley" could not do justice to his subject unless he introduced bogus scholars and sham geniuses among his caricatures. For nowhere is talent so adored and learning so respected as among the Jews. who still bear the marks which seclusion and persecution have stamped on their characters. The poor drudge who will repeat a hundred times each day that one of her second cousins married a rabbi's nephew; the two push-cart peddlers who discuss, not too politely, the question whether a passage from Ecclesiastes is found in



STUDYING THE TALMUD.

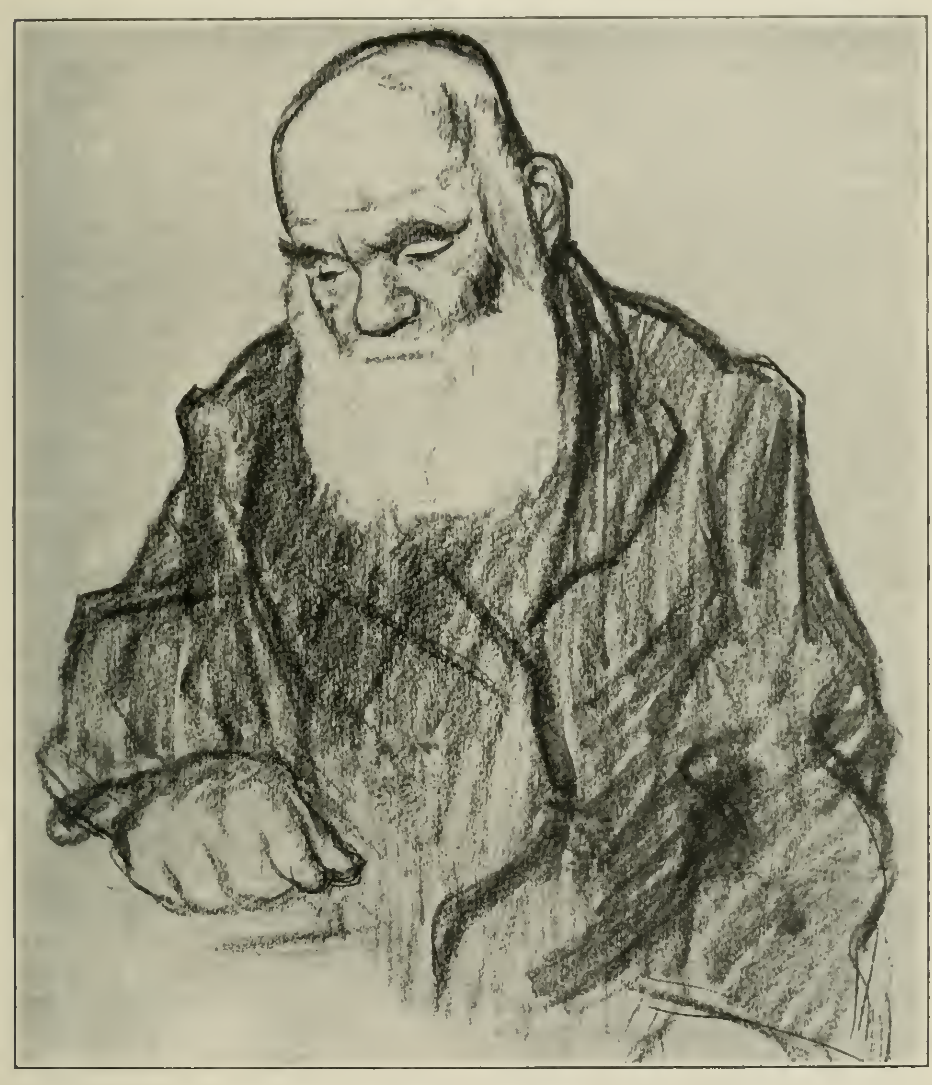
From the painting by Mayer Dantzig, in the House of the Emanu-El Sisterhood of Personal Service.

Isaiah or Jeremiah; and the proprietor of a dingy little shop who loses trade on account of his eagerness to prove himself a better Talmudist than all his customers—all these bear witness that there is but one aristocracy recognized among the so-called Ghetto Jews: that of intellect. Even the *yihus,* or aristocracy of descent, about which one hears much among orthodox Jews, in reality has reference only to spiritual excellence. Every famous scholar is the founder of a great family; his children are considered noble, because it is supposed that he brought them up in that atmosphere of learning which pervades his home. But if it be not so, their claim to superiority is not recognized. The Talmud decrees that a bastard who is a scholar takes precedence over an ignorant high priest, and those who are still influenced by Talmudical tradition take the same view of men whose personal merit cannot prove the advantage of birth and position.

In the dark days of Poland's decline, when a Jew could attain eminence only among his own brethren, rabbinical scholarship was the only knowledge which counted for anything. The Jewish community was, to a large extent, autonomous, governed by the rabbi and his assistants, who had full civil jurisdiction, and the codification of Talmudical law, like the "*Shulhan 'Aruk*" and its commentators, was the statute-book whose provision every Jew was bound to respect. The rabbi was, as a rule, the most powerful, and often the wealthiest, member of the community, and every Jewish mother hoped that her son would grow up to be a rabbi, just as every American mother aspires that her darling boy may become the head of the nation. But when the walls of the Ghetto began to crumble, and new avenues of advancement were opened to the Jew, his aspirations also took a different turn, and he began to strive for distinctions of which his ancestors never dreamed. It is true that the ray of light which penetrated into that part of dismembered Poland which came under Muscovite domination was very faint, that the message of progress told more of the achievements of emancipated Jews in civilized countries than of opportunities at home. But until the advent of Pan-Slavism, Russia avowedly followed the lead of France and Germany, and the Russian Jew was justified in hoping that Russia would soon be as enlightened as the countries of western Europe, and he, if he should only keep pace with its progress, would reach the proud position of eminence which would prove him to be the equal, if not the superior, of the Jew of other lands.

The result of this unfulfilled hope is the *maskil,* the enlightened or progressive Jew, whose strivings and shortcomings exemplify the disappointments of Russian civilization. He can never learn enough, because the doors of the higher educational institutions, which were opened to him when he was far away, were slammed in his face when he approached with the intention of entering them; and he can never cease to study, because the momentum acquired at the time when the illusory prospects seemed to be real has not yet spent its force and is impelling him ever onward. He is by force of circumstances detained on the path over which the Jews of western Europe swiftly passed from rabbinical lore to European culture, and is alike distant from the ignorant masses who have not yet stirred and from the privileged few who succeeded in becoming Russianized despite all obstacles. He is a lifelong student, but seldom a specialist, and, like many others who have not become what they expected to be, he usually drifts into literature. The voluminous neo-Hebraic literature, great in quantity if not in quality, is a monument to his activity, and the merit of having educated a generation which can support four Hebrew dailies in poor, illiterate Russia is much greater than one might imagine. It must be remembered that only the better classes among the Russian Jews read Hebrew, but their number is so large that those select few amount to many tens of thousands. There are probably over a hundred thousand Jews in Russia who can be reached through the medium of Hebrew writings, through which the *maskilim* express their ideas, and it would be a rather conservative estimate to place their number in the United States at about ten thousand.

The *haskalah*, or teachings and influence of the *maskilim*, is most prevalent in the provinces near the German frontier, from which there was considerable emigration to America long before the great influx of 1881-82. Pinhas Mendel Heilprin and his great son Michael, two of the noblest types of *maskilim* in this or any other country, arrived here nearly half a century ago, and numerous others of less renown followed in the sixties and the seventies. Both Heilprins wrote Hebrew, although little of their writings in that tongue was published in this country. Curiously enough, the first secular Hebrew work by a former subject of Russia which was published in this country is strongly against the *haskalah* movement. It is a rare booklet entitled "*Emek Rephaim*" ("Valley of Rephaim," in the sense of those who interpret it as "valley of death"), a copy of which is found in the great Jewish collection of the New York Public Library. It appeared in New York in 1868. Elijah Holzman, of Courland, is the author, and although he was only a *shohet*, or slaughterer of cattle for *kosher* food, he assails the religious reformers of the new world with as much fury as if he was a great orthodox rabbi. The most interesting part of the work is, however, where this champion of orthodoxy describes the attempts made by the Russian Government, under Czar Nicholas I, to force secular education upon the Jews, who had every reason to suspect both the motives and the object of the plan. No one in Russia dared to write an unfriendly word about those queer educational schemes. But Holzman was now in a free country, and he utilized the freedom of the press to say that the aim of Emperor Nicholas was to Christianize the Jews, and that the mission of Dr. Lilienthal, in his travels through Lithuania and South Russia in 1843-44, was to divert the Jews from the study of the Talmud, and, consequently, to undermine their religion. The work is an interesting literary curiosity which ought not to be overlooked by the future historian of Hebrew literature in the New World.



MOSES REICHERSON.

(From "The Spirit of the Ghetto," by permission of Funk & Wagnalls Company.)

Hirsch Bernstein, a Hebrew scholar from Vladislavov, near the German frontier, who founded the "*ha-Zofeh be-Erez ha-Hadasha*" ("The Watchman in the New Land") in New York in 1870, probably thought that there were then already enough of that Hebrew reading aristocracy here to support a weekly in the language of the

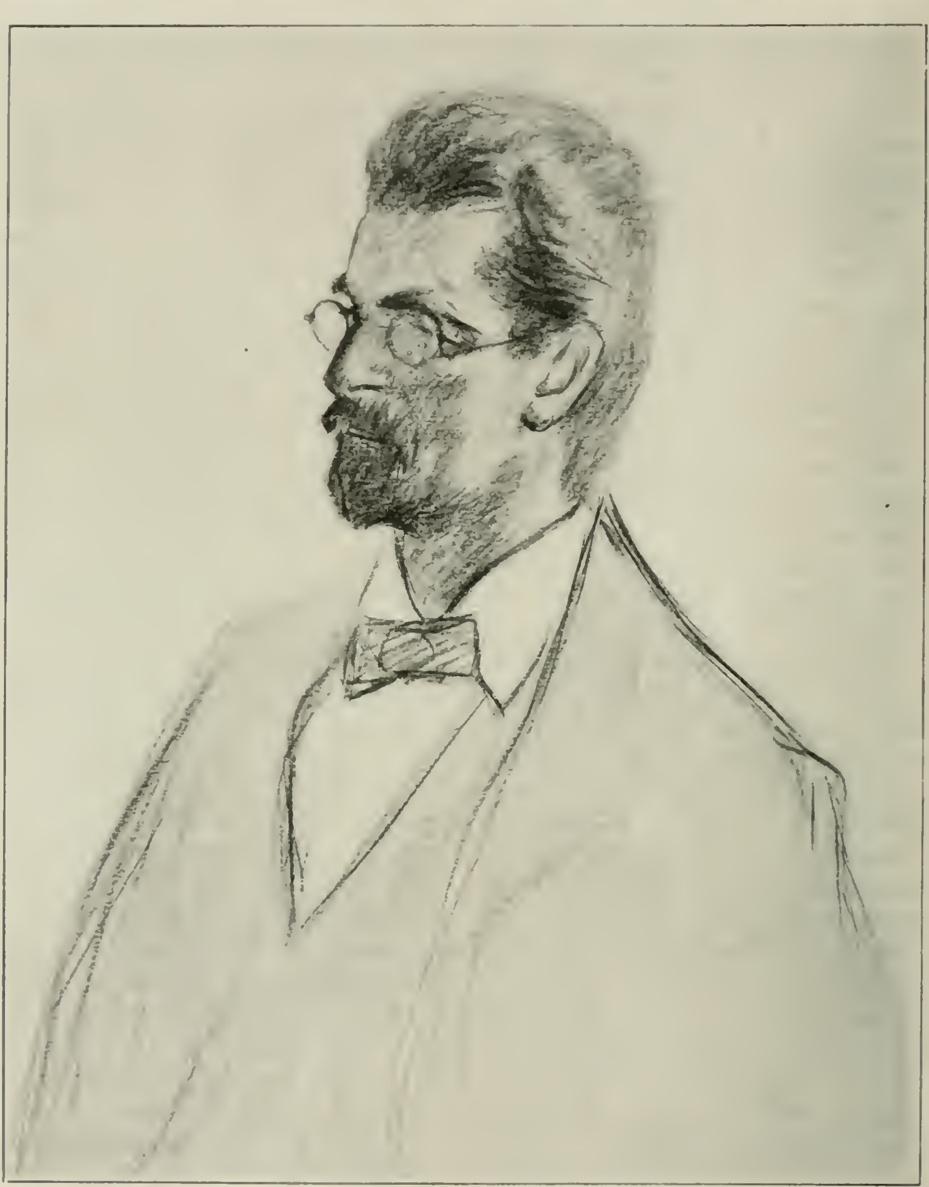
Bible. It lasted for about five years, which is a long life for a Hebrew periodical published in the United States, considering that the *maskilim,* like most disinherited aristocrats, are seldom sufficiently practical to be successful in worldly affairs. But it was not until ten years later, in the early spring of 1880, that they thought themselves strong enough to organize. The plan of organization was the one followed by the disciples of Moses Mendelssohn in Germany, about one hundred years earlier. A *"Hebrat-Shoharei Shefat 'Eber"* (Friends of the Hebrew Language) was formed February 22, and a place of meeting, a kind of club-room, was opened the following Passover. It deserves to be mentioned that the ceremony of dedication began with a prayer which was composed for the occasion by the Rev. Moses Aaron Schreiber, because it shows that there was no quarrel between *haskalah* and religion in New York, as there was in many European communities in former times. The next step was the publication by the society of the *"ha-Measef be-Erez ha-Hadasha"* ("The Gatherer in the New Land"), which was an imitation of the first Hebrew monthly, *"ha-Measef,"* whose appearance (Königsberg, 1783) marks the beginning of European *haskalah.* Only one number of the new "Gatherer" appeared in New York (1881), presumably because there came practically a suspension of all intellectual activity among Jews, as a consequence of the Russian riots and the great influx of immigration which followed soon afterward.

For the next six or seven years almost all activity outside of bread-winning was confined to helping the new arrivals or becoming acquainted with them. Those who apparently did the least really carried the heaviest burdens. Almost every Russian who was here prior to 1881 participated in the work of receiving the immigrants, among whom he found relatives, friends and *Landsleute.* Even the poorest contributed something toward the relief of the newcomers. Eulogies and lamentations for a time monopolized all public expressions among them, and the only interesting question was how to take care of the victims of persecution. It was only when the great masses of the immigrants of 1881-82 began to find their natural level, when the colonists and those who were sent to the interior drifted back to the great centres of population, that intellectual life again became a possibility. But the *maskil* was practically excluded from sharing in that resumption of spiritual activity in the much enlarged Ghetto. The Russianized radical was now in control, and the scholarly semi-Germanized Hebraist was by no means able to dispute his claim to leadership.

II.—RADICALISM AND THE YIDDISH PRESS.

The young Jew who mingled with intelligent Russians in the brief "golden period" of the reign of Alexander II acquired the impulsiveness, the shallow intellectuality and the disregard of practical results which characterizes the Russian idealist. He was a revolutionary agitator, and more anxious to spread his views among the common people than the aristocratic *maskil.* The latter, even unto this day, prefers to speak German, and the earliest Yiddish newspapers, like Bernstein's "Post" (1870), K. H. Sarasohn's "Jewish Gazette" (established 1874), and Etelsohn's Chicago *"Israelitische Wochenschrift,"* which were all founded or edited by *maskilim,* were to some extent German papers printed in Hebrew characters. But the newly arrived radical who was eager to gain adherents to his socialistic or anarchistic ideas aimed at popularity, and there soon arose a number of writers and orators who used a Yiddish so plain that even the least intelligent of the immigrants could easily understand. The masses were thus given an opportunity to acquire a taste for reading and for listening to political and economic discussions which was an important step toward Americanization, though the radicals as cosmopolitans hardly strove for such results. An equally meritorious, though likewise unintentional, act was the effort of those radicals to impress upon the minds of their followers the necessity of naturalization. The number of Russians who became citizens under those influences exceeds by thousands, probably even by tens of thousands, the diminishing number of votes which are now cast in the so-called Ghetto districts for the socialist parties.

For a time the radicals, especially the socialists, reigned supreme and nearly monopolized all literary and intellectual activity on the great East Side of New York, and to a lesser degree in the other centres, where the same conditions prevailed. It must be remarked here, in passing, that New York absolutely rules "the provinces" in matters of Yiddish literature, and that no Yiddish periodical publication could ever be made really successful outside of the metropolis, although Chicago can boast of its "Jewish Courier," which is now sixteen years old. During the period of radicalism, first the *"Yiddish Volkszeitung"* and then the *"Arbeiter Zeitung,"* which in 1894 was turned into the daily *"Abendblatt"* (all of New York and all now defunct), exerted the most influence and had the largest circulation. The *"Zeitung"* and its daily edition, the *"Tageblatt,"* which were destined to become later the most successful of all Yiddish newspapers anywhere, had little influence in that period. The disappointing effects of the great difference between expectation and realization were then strongly felt, and the intellectual unrest and discontent which found its expression through socialism permeated all periodical literature, including even such publications as the *"Volks-Advocate"* and its daily "Herald," which were not socialistic in the partisan sense. Like the ideal of socialism itself, the Yiddish press of that period has no individuality; the same phrases, the same arguments and the same tendency are met everywhere. There is no real humor, and what little poetry is produced belongs to the wailing and lamenting kind, or is bitterly satirical. But there was an abundance of articles on popular science which the readers devoured with great avidity, for even while the leaders preached that all opportunities were gone, and all avenues of advancement were closed for the poor man, every individual among their followers was struggling to raise himself above his surroundings. The Russian Jew considers knowledge as indispensable to progress, even to material progress, and when he is really ambitious to get on in the world he will grasp at every



MENAHEM MENDEL DOLITZKY.

(From "The Spirit of the Ghetto," by permission of Funk & Wagnalls Company.)

bit of information within his reach, whether useful nor not, hoping that it may somehow conduce to his benefit.

The leaders themselves had their own circles where Russian was spoken and thought, and where Russian "Bohemianism" was imitated as closely as possible. But so superficial is all Russian idealism that those intellectual circles exerted no influence whatever except, perhaps, in creating a limited demand for Russian music and dances at a certain kind of entertainments. The common people proved more susceptible to Americanizing influences than the leaders, and as the average condition of the immigrant was markedly improved, the hold of the leaders began to weaken. The insufficiency of the dry and monotonous socialistic discussions to satisfy the Yiddish readers is, perhaps, best proved by the great demand for *Heften*, or serially appearing sensational novels, which began early in the nineties. Several publishers amassed small fortunes in supplying that demand, until the business was ruined by the publishers of Yiddish dailies, who introduced the practice of running two, three, and even four serial stories in daily instalments. While the benefit derived from such reading may not be very large, it stimulated a taste for reading in general, and whetted the appetite of the reader for something better.

If the Yiddish-reading public were confined to Yiddish alone, the literature of that dialect would have to supply the entire amount of the better things which the improved mental and material condition of the more progressive of its readers requires. But at this point Yiddish has to surrender to the overwhelming forces of American literature. When the intelligent immigrant has arrived at the stage of development where he needs reading matter of a superior quality, he has invariably already acquired the knowledge of the English language and is able to satisfy his craving in a field upon which Yiddish literature cannot hope, and does not expect, to encroach. Yiddish literature thus serves the Jew of eastern Europe as a stepping-stone to English literature, and the Yiddish writer who understands his mission is perfectly willing, and even anxious, to bring his readers up to the point when they become so

ABRAHAM DOBSEVAGE.

good that he must lose them. This continual dropping out of the best part of the audience ought to deter fair-minded critics from harshly judging Yiddish periodical literature by the same standards which may justly be applied to other like literatures.

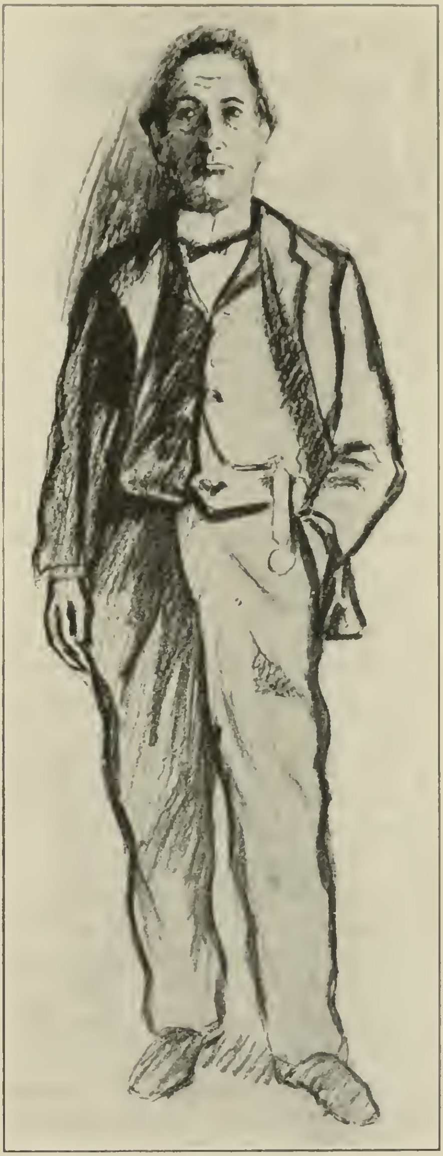
III.—ZIONISM AND THE RESTORATION OF THE EQUILIBRIUM.

Neither the Hebrew *litterateur* nor the Jewish nationalist was entirely idle during that time when radicalism was in the ascendant. The old-time *Hobebe Zion,* who aimed at colonizing Palestine, worked in half-hearted fashion after all the colonization schemes of the New World failed for one reason or another—that other reason being often too much radicalism. The *maskilim* worked, so to speak, in retirement, with even less hope of influencing the great masses than they had under the normal conditions before the great influx. Although the number of men able to read Hebrew was greatly increased by immigration, no Hebrew periodical publication could be made self-sustaining, and even such weeklies as Gerson Rosenzweig's *"ha-'Ibri,"* of New York, and Wolf Schur's *"ha-Pisgah,"* of Chicago, both of which existed for years at a time, finally went down for lack of support. Some of the greatest *maskilim* of Russia, like Abraham Dob Dobsevage, Moses Reicherson, Joseph Loeb Sosnitz, and Menahem Mendel Dolitzky, came over in that period, and they, together with the editors of the two Hebrew weeklies and men like Deinard, A. H. Rosenberg, Schwartzberg, Rodkinson, J. D. Eisenstein, and the redoubtable Naphtali Herz Imher, helped to lay the foundation of an American Hebrew literature, which promises to reach if not to excel, the best fruits of Russian *haskalah.* But there was no concerted action, no atmosphere of Hebrew learning or Jewish intellectual life, until the introduction of the Zionist movement among the Jews of the United States.

It would, perhaps, be too strong a statement to say that Zionism served as an antidote to radicalism, but it certainly did much to break the spell of radical ideas and to abrogate the monopoly of the socialistic agitator in the so-called Ghetto. Fiery speeches, enthusiastic mass meetings, and successful social gatherings and "functions" for purposes other than socialistic or anarchistic were an innovation which soon began to attract the elderly conservatives as well as the younger generation. Even the strongest opponents of Zionism must admit that the movement brought new intellectual life into the Jewish quarter, and that it helped to delimit radicalism and to prove the radicals to be only a very noisy minority. The *maskilim* also joined the Zionist movement almost to a man, and thereby came nearer to the Jewish masses than they ever had been, either here or in the Old World. Had they been better qualified for leadership, or, to be more concise, had there not been abler leaders in the other camp to demonstrate their weakness by comparison, Zionism would probably have brought in its wake here, as it did in Russia, a great. though artificial, revival in Hebrew literature. As it is, the actual leadership is in the hands of men thoroughly Americanized, and the agitation is carried on by means of English or plain Yiddish. Besides "The Jewish Daily News" and "The Jewish Herald," there are three more Yiddish dailies—"The Jewish Morning Journal," "The Jewish Abend-Post" and "The Jewish World," all of them Zionistic, though in a somewhat perfunctory way. Against these five more or less conservative dailies there is now only one socialist daily—the "Forward."

And now, when conditions are gradually again becoming normal, and the various "isms" are relegated to their proper confines, which are not larger, proportionately, than they are among other parts of the community, the *maskil* is again slowly coming to the front. He has himself made considerable progress in acquiring the American manner of thinking and acting, and has much more chance of succeeding among the prosperous Americanized middle class, which is fast growing up among the Russian Jews in this country, than he had among the sweat-shop extremists of fifteen and twenty years ago. While he represents only a transient phase in Jewish development, his task is not yet ended, and he must be relied upon to supply certain literary wants without which Jewish intellectual life cannot be complete.

PETER WIERNIK.



NAPHTALI HERZ IMBER.

(From "The Spirit of the Ghetto," by permission of Funk & Wagnalls Company.)

An Exile from Philistia.

From the very first, Tom Claypole took to us, as the saying is. When we knew him he was merely the typical hard-worked business man, with no power of interesting himself in anything outside of the office. We had never seen a man so completely absorbed in the routine of his business, so scrupulously devoted to detail. He seldom indulged in a vacation—perhaps a short run over to Europe every four years or so—and he was so enslaved by his routine that his Sundays were as carefully mapped out as his working days.

I do not know how he used to pass his Sundays before he knew us, but from that time on he never failed us for supper. Often did we hear his old friends scold him for neglecting them, so we were rather flattered by his regularity. I must give my wife credit for understanding him perfectly. The beer was always cold, there were few courses, and of these the portions were generous. She knew he disliked those messy little *entrées* that can be swallowed at a single bite. She did not insist upon his talking or even listening, for that matter, and as she soon discovered that he hated to meet any one else at the table, she became a perfect dragon in protecting our little Sunday evening suppers from chance "droppers-in." They became Tom's special prerogative, and he appreciated it.

When we went down to our Long Island summer home he refused to spend any set time with us, except "the Fourth" and Labor Day. No spell of heat was severe enough to make him admit that town was not the most comfortable place to be in. His Sundays—during the summer—he gave to his sister, and I suspect that even in those days, when Claypole & Claypole stood as high as any Southern house, and the New York member was an object of tender solicitude on the part of ambitious mothers, the luxury and formality of Mrs. Jerolemon Pell's superb country establishment rather stifled him a bit. Besides, she insisted upon treating him as a guest and refused to drive off in her victoria and leave him the freedom of the piazza. So either he must drive with her—which he hated—or be conscious of a sacrifice on her part and have her sit by him, keeping up an endless chatter about rumored engagements, marital disagreements among her "set," recalcitrant cooks, trying children and incurable *migraine*—all of which, needless to add, he hated even more.

When that terrible summer came—that summer when it was positively unfashionable not to have suffered (the higher up in the social scale, the severer the losses)—we saw little of Tom. We heard that he was down South trying to get the upper hand of his partners, whom I had always mistrusted as a pair of cold-blooded rascals. With the autumn the crisis came—a nasty failure, with all sorts of ugly rumors floating about, although no one thought of blaming Tom, who was the very soul of honor. It was known that the partners had succeeded in lining their nest with a specially soft down, but to poor Tom not a penny was left.

He still continued to come to our house. We were the only friends to whom he remained faithful. He still continued going to his sister's, but it was a matter of duty, and painful duty at that. She, poor soul, did her best and never ceased bothering him to take up his home with them. How could he, she argued, prefer two dingy rooms (one of which was really an alcove) and a bath somewhere on the wrong side of the Washington Arch, to the magnificent guest room of her palatial home? She really acted very well, for neither she nor her husband once referred to the thousands they had lost in the failure. Doubtless Tom appreciated their forbearance, but he shrank from meeting their friends, in every one of whom he saw a creditor or a critic. Even the joy was gone from his romps with the children, for he felt keenly the impossibility of continuing to lavish gifts upon them—and, being healthy animals, no amount of threatened punishment could stop them from asking for them.

When he came to us we let him sulk and hang his head just as much as he liked. We went on in the old way just as if, after he left us, my wife never shed tears over his battered hat, his faded coat, his shabby shoes, and his celluloid cuffs. Of course, that was somewhat later, the wardrobe of his halcyon days having lasted him for some time; but even at the very last he was always scrupulously neat and well brushed. The dear fellow! The shabbier he grew, the more careful he was of his hands, the more nicely he parted his hair; even when shivering in his spring coat during the winter months, he looked the gentleman out and out.

It was quite suddenly that we noticed a change in Tom. He began to brighten visibly. We noted it with delight in our hearts, but we agreed that it was wisest to ignore it until he should take us into his confidence. We used to speculate a good deal upon it in private, and wonder whether he had discovered a means of paying off his debts, but we could not imagine what it was. At last we were let into the secret. In his conscientious search for cheap restaurants (his partners were then living off the fat of the land) he had stumbled upon the very nest of Bohemia. Finding the table d'hôte cheap and good, he had come again and finally had become an *habitué* more for the sake of the company than the food. The regular customers of the place could not have suspected what a revelation their world was to poor old Tom. It was a topsy-turvy world to him—a world in which the amount of one's talent meant everything, and the amount of one's bank account nothing at all; where friendship meant all the more because there was nothing to give but just one's self; where hearts seemed lighter in direct ratio to the lightness of one's purse; where the only recognized failure was the failure to amuse. It warmed him to the very cockles of the heart, this new fellowship. Why, they all wore celluloid cuffs, and all their backs were shiny, and all their sleeves frayed, and the merriest jokes imaginable were cracked over the newly revealed warmth of a spring overcoat, or, among the women, of the stylish cut of a how-many-times resurrected gown.

That was the change material. Later his soul expanded before the change spiritual. Into the dry, humdrum world of his other days the charm of the mind had scarcely penetrated. He had sat through many a lengthy dinner where there had been the perfume of gorgeous flowers, the aroma of rare wines, the flash of costly jewels, the sheen of silken gowns, and yet, save in the champagne, there had been absolutely no effervescence. Now, at a dinner of three courses with a *vin ordinaire* that would have caused a wry face a few years before, at the expenditure of the price of a button-hole bouquet, he discovered more brilliancy, more good cheer and merriment than he had known of in the whole of his existence.

His naïve delight in it all was so good to behold. He displayed a sense of personal ownership in the stars of his little firmament. He would come to us fairly glowing:

"Do you know, I sat last night next to the fellow who 'did' the Galveston disaster?" he would say; or again:

"I dined the other evening with a fellow who has just returned from Bulgaria. You ought to have heard him talk—it was great!" He was full of enthusiasm. "Why, it's as good as a play. There you are, sitting next to a fellow who quietly tells you he has just come from interviewing Chamberlain, and next to him is one under orders to accompany the new expedition to the North Pole—to be gone three years; while a little woman opposite you calmly announces that she leaves the next day to discover if the Czar is really the head of the Russian Government. It takes your breath away.

"And I tell you," he would burst out, "you learn more of travel, politics, astronomy, meteorology, or any other 'ology there than books or papers can tell you in a hundred years. Papers? Why, these people *are* the papers." At times he would seize upon a copy of an evening paper and point to a specially clever article. "That was written by Jones, the cleverest dog you ever saw in your life, when he hasn't a 'jag' on him, though he almost always has. Lord, how those fellows drink! There's more cleverness and real genius drowned in alcohol than any one has an idea of. There are potential editors, potential novelists, hang me, potential Shakespeares in that crowd by the dozens, if that curse hadn't swallowed them all up."

The new life fairly intoxicated him. He would come to us brimming over with stories and anecdotes and funny songs and amuse us by the hour—dear, quiet, sombre old Tom! It was so good to see him awakened from his lethargy. Now and then one of his chums would rise to the dignity of a poem in "The Century," or a story in "Harper's." "Better watch the next numbers," he would advise us. "There will soon be a capital story by that fellow Jackson I told you about—he'll be celebrated yet if he only keeps straight long enough."

Of course he confided in no one else. His sister would have been horrified. His seat of the Muses would have been to her conventional mind a nasty, dirty little basement where disreputable women smoked cigarettes and a lot of uncouth loafers sat around in their shirt sleeves. They seemed to be fond of him. They liked his complete enjoyment, his honest admiration, his frankly expressed ignorance. They soon let him into the secret of even cheaper accommodations, reserving this special Bohemian Parnassus for Saturday evenings. This delightful scheme was for two or three of them together to stand before a fish dealer's counter and take as a first course the oysters that were opened fresh for them. Then, purchasing a fish, they lugged it over in the brown paper wrapper to be cooked, for a mere nothing, at a place which made a specialty of cooking and serving such food as might be brought to it. There was a zest to these democratic meals that was not possessed by the elegant repasts in his sister's oak-paneled dining-room. As time went on, he showed himself there less and less, although she was most regular in her invitations. How could he tell her that it cost a struggle with himself to cross her threshold? How could he tell her that at the very sight of his carefully groomed brother-in-law his newly recovered self-esteem oozed away? He avoided absolutely her elaborate entertainments (although she was scrupulously careful always to include him), where elaborately dressed guests would have elaborately endeavored to show their good will towards him by an elaborately overdone politeness. So he sneaked off to Bohemia instead and laughed with his coat off at some rollicking song some comedian was rattling off at the next table—possibly the very same fellow who had just returned from entertaining (at a fabulous price) the guests at his sister's mansion.

What a revelation it was to find so much in life that could not be purchased by money. True, one could buy the magazines and read a story written by one of the "fellows." But what was that compared to hearing the author relate it himself, with all sorts of whimsical interruptions and sidelights? True, one could engage an artist to sing at a musical, where one's guests would be absorbed in wondering about the cost, and if they could outdo this attraction at their next affair; but does any one suppose for a moment that this song would compare with the one he would sing when, for love and not for gain, he was entertaining "the boys"?

It was interesting to watch all the bitterness and disappointment fade away from Tom's soul. How was it possible to feel any bitterness toward what had really opened the joy of life to him? I asked him once if he really did not see more in life than ever before. There was absolute sincerity in his answer: "My boy, it has been a revelation—nothing short of a revelation. Life never appeared so sweet to me, nor was I ever so anxious to continue it. Never did wealth and luxury seem so worthless to me. Of course, I'd like to make a strike and pay off my debts, especially what my brother-in-law lost, but if I could be free of that odious bugbear I should envy no man living."

And then without warning came that dread disease which strikes at so many of us in apparent health—a night of agony, an early morning call for the doctor, a grave consultation and a speedy operation, and then the news that there was no hope, coming before we knew of the illness. He had been removed in an ambulance to his sister's house, and when I rushed over there, horror-stricken, I found him with his mind too clouded to recognize me.

He lay on the great mahogany bed in the guest room. Above him were rich draperies, while scattered about the room was the sparkle of cut glass and silver and many mirrors. A neat, kindly trained nurse stepped softly about, and his sister showed a pale, anxious face as she bustled around in her silk wrapper. His hands pulled at a heavily embroidered counterpane, and from time to time he asked pathetically for "the boys." This surprised his sister, who had always thought him fonder of her girls. He also spoke a good deal of "Kitty," which touched her to tears, as it was years since he had called her anything but Katherine.

He was laid out in the finest of broadcloth, with violets surrounding him. These violets were changed to lilies of the valley the next day, and to white roses on the day of the funeral. The friends of his sister sent flowers by the bushel, and they themselves poured into the parlor where the services were held. The bier was completely hidden in flowers, the children sent a huge piece, "To our uncle," and there was another still more magnificent, "To our dear brother." The coffin was of mahogany heavily silvered, and the undertaker and the florist hovered about unctuously, for this was an important ceremony. A thin, sad-looking little woman slipped in to get a list of the pall-bearers. She caught the names of the prominent people who were present at the funeral of the brother of Mrs. Jerolemon Pell, but she did not catch sight of the face of the corpse. Had she done so, she would have looked still more sad. She had missed him, of course, at his usual haunt, but then they had grown so accustomed to the going and coming of their associates. Two clergymen officiated—one to offer up the prayers and the great man to give the funeral oration. The sister sat by the side of the bier with a crépe veil down to her feet. Her dress, though made inside of forty-eight hours, was in the height of fashion, and a perfect fit. As she passed, every other woman out of the dry corner of her eye admired the hang of the skirt.

The speaker began. He referred to the "great misfortune" which had come to "our dear brother," to the terrible trial of losing "one's all." He touched sympthetically upon the last unhappy years of the deceased and waxed eloquent over the Lord's mercy in calling him to Himself to be at rest from all his cares and troubles. I can imagine what that good man's surprise would have been had I told him I had never known Tom quite so happy, so full of the joy of life, as he had been the past year. I own that in my indignation I was tempted to tell then and there that there was something left upon God's earth for him who has lost his worldly goods. But doubtless instead of a reform I should have effected merely a sensation. Everyone thought it was a very touching and sympathetic address. At its close a solemn dirge was sung by the popular tenor of the day—sung as he was accustomed to sing for hire, but not as he would have sung had he known who it was that was being borne through the door.

As the door of the hearse was closed and the people gathered in little clusters in the street, I heard as I passed: "Poor fellow. His troubles are over!" "What had he to live for?" "He would not have had it otherwise," etc., etc.

And smug Philistia drove home with a thanksgiving on its lips for its own blessed lot.

Annie Nathan Meyer.

Two Modern Instances.

THE summer hotel is in the hands of the painter and decorator and is being made ready to receive the city guest who wants "a change." Circulars are being composed in the offices of the proprietors and managers, and many of these, when they have been finished and made ready for delivery to the clerk who will send them all over the country, will be stamped in a conspicuous place with the words: "Hebrews need not apply," or "Jews not wanted." One proprietor may go so far as to copy the legend with which his last year's circular was embellished, which read: "We have no mosquitoes, and we take no consumptives, dogs or Jews." Men who are not Jews, who would not be permitted in the home of a self-respecting Jew, because of their unsavory character, and women whose very presence in a hotel creates a bad moral atmosphere, have no difficulty in securing the accommodations which are denied the Jew in some of these hotels, and the hotel man thinks that he has looked out for the good name of his house by excluding the "objectionable element."

A few years ago a child was taken seriously ill at one of these Jewless houses and would probably have died had not a physician from the neighborhood come to the rescue. Throughout the child's illness he was thoughtfully attentive to the patient, whose father was financially interested in the hotel, and when the little one was quite restored to health a children's party was arranged by the parents of the convalescent, to which the son of the physician was asked. The little man, in answer to the invitation, wrote: "I can't come because we are Jews, and you don't have Jews in your hotel."

The parents whose child's life was probably saved by the Jew may have felt the rebuke, but it evidently made no lasting impression on them, for the next year the quarantine against the sons and daughters of Israel was again enforced; and again, as in previous years, there were some Jews, be it said to their shame, who slipped past the guards and made the place their summer home.

There came one day to a quiet little hotel in one of the natural sanitariums of this country a young girl on whom progressive disease had laid its hand. Beautiful to look upon, sweet in disposition and endowed with qualities of head and heart which are rarely the possession of one so young, she soon became a favorite in the colony of invalids, and she seemed to grow stronger and to conquer the disease. Full of hope, she returned to her family "on a vacation," and when she returned to the mountains found that her little temporary home was closed against her. It had become known that the young girl was a Jewess, and she was told that "for business reasons, not because we have anything against you, you must find another place to live. You see," said the proprietor, "the Rev. Mr. ——, who has much influence here, told us that he would send us no more boarders if we allowed Jews to remain here." And at the command of a Christian clergyman the poor girl had to seek a new shelter. "Be cheerful," was one of the injunctions of the specialist when the patient came to him, and cheerful she was until that time. The act of the man who preached love and humility made a deep impression upon her. She has gone forever from the mountains she loved, but those who met her still remember her sweet and patient face and the heroism with which she awaited her fate. There was no word of complaint, no sign of heartache, no remonstrance against the will of God, not even a murmur against the barbarism of the clergyman who still preaches "Christian charity" in resorts where no Jews are wanted.

Two American Caricaturists.

THE HUMOROUS DRAWINGS OF MR. MAYER AND MR. OPPER.

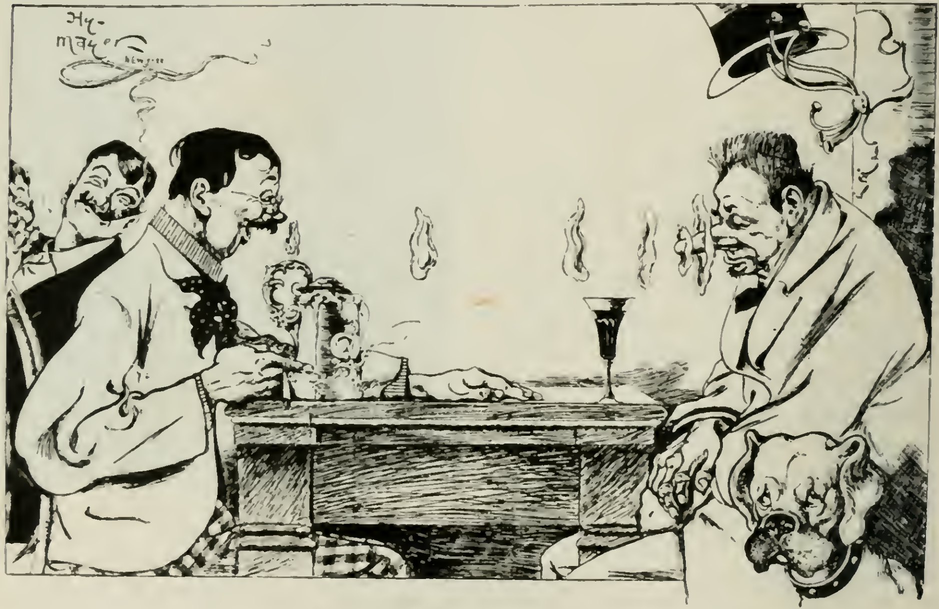
THERE is reason to suspect that some young person on board the Mayflower carried with him, of course concealing it for dear life's sake, at least the rudiments of a sense of humor. Custom house rules being then less severe, he smuggled it in and probably communicated it to some young companion as they crept through the underbrush after wild turkeys. As Puritanism declined, it became no longer the property of secret societies of this sort, and Franklin made an immortal jest at the very signing of the Declaration of Independence. Thus it may be said that Humor presided over the birth of the young republic and that to the goddess fitting reverence has ever since been paid. First, a nation worships Humor with the lips; then it inscribes books to her, and finally it draws her pictures. Now America, in common with the rest of the civilized world, maintains scores of priests whose duty it is to tend her shrine without ceasing. They call them comic writers and comic artists, and when they rise high in the mysteries they are honored of all men and go clothed in purple and fine linen.

Two of these high dignitaries illustrate very well the sort of humor on which America prides herself. One of them is what is called "typically American," although no true humor can be "typical" of any one nation any more than can tragedy, and the other is American in the sense that he is uncommonly adaptable and versatile, qualities on which America may very well pride herself. No two men are better known and no two could better be taken as examples to which the country may "point with pride." One is F. Opper, of "The New York American," and the other is Mr. Mayer, whose characteristic "Hy. Mayer" is scrawled at the bottom of so much clever work.

HENRY MAYER.

First in point of seniority comes

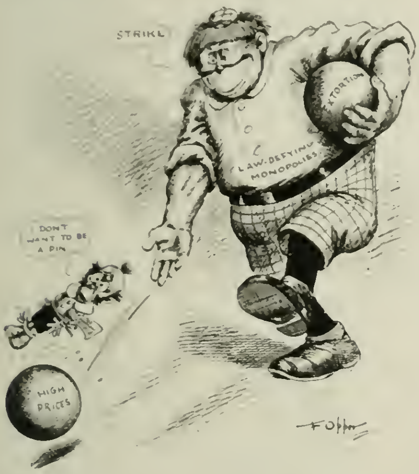
Mr. Opper. There is no part of the United States that does not know Mr. Opper's cartoons. It is as a cartoonist that he has made his greatest reputation, although the strange ways of Our Antediluvian Ancestors, the misfortunes of Happy Hooligan and the contortions of Alphonse and Gaston are recent successful examples of his humorous work along other lines. These two series have been as widely followed as anything of the sort ever done; the Alphonse and Gaston pictures are undoubtedly the most humorous of their kind.



PASTIMES OF THE BIERSTUBE.
(A drawing by Mr. Mayer in "Fliegende Blatter.")

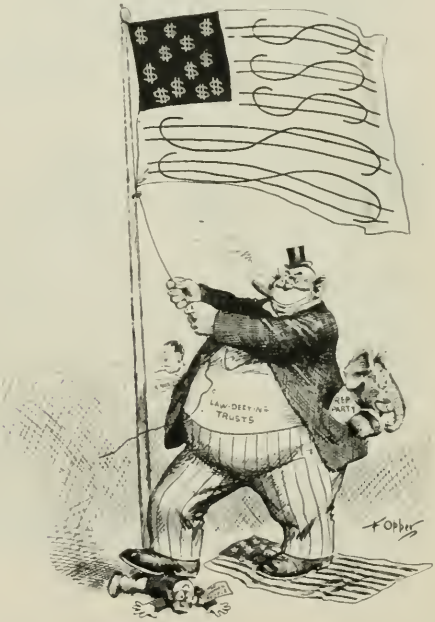
As a cartoonist it is the task of Mr. Opper to hold up to ridicule the Republican party and all its works, in which he of course includes the trusts. His caricatures of Roosevelt as a fiercely glaring boy on a hobby horse were "the real thing" in their way, catching the comic side, mental and physical, of the man and holding it up to ridicule, as is the business of every cartoonist. His recent series of pictures setting forth the woes of the mild-mannered little person labelled "The Common People" at the hands of humorous giants representing the trusts are capital and illustrate well the biting sarcasm of his pen.

Mr. Opper, who is an Ohioan by birth, began his career as a comic artist by working for papers now deceased, forerunners of the comic sheets of to-day. His first position of any importance was with "Frank Leslie's." There, however, he stayed only a few years, going on the staff of "Puck" to remain for eighteen years. He became, and still is, a stockholder in the paper. Four or five years ago, when the newspapers were cutting into the department of the comic journals, he received an offer from Mr. Hearst and went to join his forces. There he has stayed ever since, his work becoming better and better known as the sphere of the Hearst papers grew. Now he has come to be the exponent of the emotions of that portion of the "common people" which pins its faith to the policy of the saffron press.



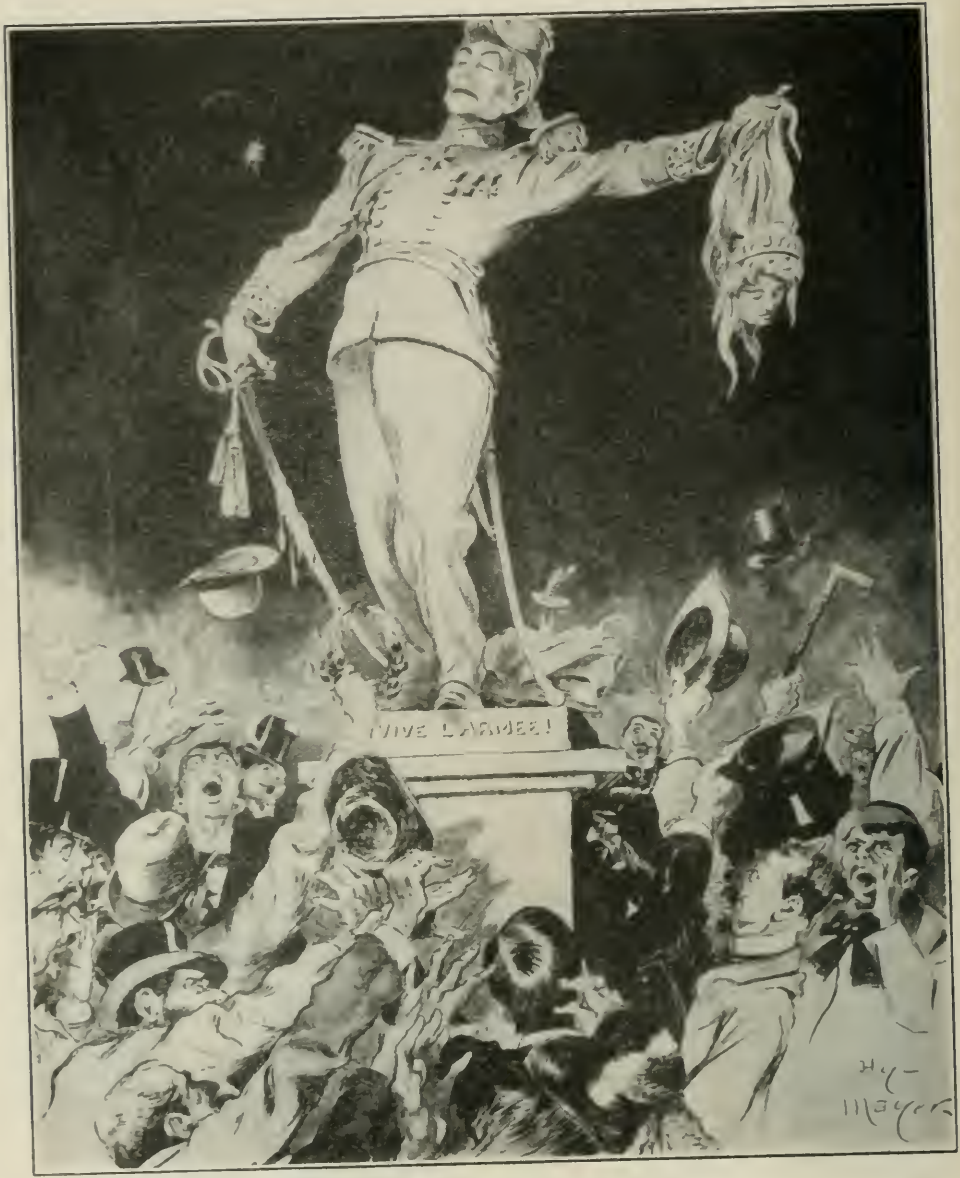
"The Diary of a Bad Boy—August 17.—Me and that boy that wares glasses plaid boling ally. We only had one pin. He was it. He gave the awflist yels I ever heard. He ain't got a drop of spoarting blood in him."—(*Opper cartoon in New York American.*)

Hy. Mayer (the "Hy," being interpreted, stands for Henry) holds undisputed the title of cosmopolite among American artists. If questioned as to his nationality he will answer stoutly that he is an American, but in his art he is a citizen of the world. There is no "Mayer type," for the artist draws the types of every nation, each as perfect as the other. That this is so in reality and is not the mere opinion of the individual critic is proved by the popularity of his work in other countries, the ease and success with which he caricatures in their own comic papers French and Germans and English and Americans. It seems hardly possible that the man who catches without effort the characteristics of the Yankee who sits in the country store and gossips of crops should be equally at home with the rotund German in his beer garden or the sketchy Frenchman of the boulevards; but all this Mr. Mayer does and, in the opinion of the critics of each nation, does brilliantly.



"His Flag.—He hopes to replace the Stars and Stripes with it before long."—(*Opper cartoon in New York American.*)

Possibly the artist's education may account for this. Born a British citi-



VIVE L'ARMÉE!

(A Dreyfus case cartoon by Henry Mayer in "Black and White.")

zen in Germany, he spent his youth between London, where his father's business kept the family, and the Continent, where he was educated. In youth he came to America and for ten years has been a New Yorker. His travels have taken him all over North America, and every year sees him for a shorter or longer time in London, Paris and Munich. And in all his wanderings he has been studying his art. He has always been an artist; it is not in him to be anything but what he is. To please his father he made a brief essay at business, but his talent and love for his pencil made them both ready to drop the experiment. Since the age of eighteen he has been what he now is,—satirist, humorist, wit, skillful draughtsman, brilliant colorist.

Mr. Mayer has worked for probably every well known comic paper in this country and in Europe. He alone of American artists works for *"Fliegende Blätter," "Le Figaro Illustré," "Le Rire,"* "Black and White" and other journals across the water as well as for "Life," "Judge" and the periodicals of this country. In each there is a subtle variation from his work in any one of the others. He is a veritable artistic chameleon, and he takes the color of his surroundings with an easy exactness that makes him the wonder of artists.

Through Mr. Mayer's work, varied as it is, there runs one strain that gives it all an underlying likeness. He is *par excellence* the artist of the whimsical. He sees things upside down and inside out. He never distorts to gain funny effects, although he caricatures; it merely seems to be his mental habit to take the point of view of which no one else has ever thought and to develop it with a careful logic as laughter-compelling as that of the book which stands forever the supreme example of such fooling,—"Alice in Wonderland." The series of "worm's-eye views of us" which ran through the pages of "Life," his resurrections of ancient bas-reliefs setting forth the street life of the classic age, and a hundred other drawings of similar character show his whimsicality and satirical observation and illustrate his clever draughtsmanship as well.

F. OPPER.

So full of true wit is his drawing that it is no surprise to learn that he writes his own jokes. There are many artists to draw clever sketches to accompany good jokes, but in running over the list it is surprising to find how few are really humorous artists. The merriment comes from the jest beneath the drawing; from the drawing itself comes merely the pleasure of a good picture. Proud as this country is of its humor, it has in reality little humorous art as compared with other nations; that is, little art in itself humorous; and that is good reason for pride and pleasure of the work of Mr. Mayer.

MARY D. MCLEAN.

The Jew at Harvard.

HIS ACHIEVEMENTS AS A SCHOLAR AND HIS POSITION AS A FACTOR IN THE LIFE OF THE UNIVERSITY.

"THE Harvard atmosphere is surcharged with anti-Semitism and interferes with the college career of any self-respecting Jew. The apologetic attitude of the Jews at Harvard abets rather than allays the prejudice."

It was this sweeping indictment, contained in a letter I received not long ago from a classmate in the Harvard Law School, that inspired the present article—not by way of apology or defense—for the liberal spirit of Harvard University needs no defense at my hands—but merely by way of exposition.

The classmate to whom I refer is a Jew and a graduate of Yale. During his three years' residence at Harvard he applied himself assiduously to his studies, preferring the seclusion of a room in a private house to the democratizing and "socialistic" influence of dormitory life. To that circumstance and the additional fact that he was not "a good mixer," I attribute his somewhat pessimistic attitude toward Harvard's treatment of the Jew. But however that may be, the purpose of this article is to point out the real position of the Jew at Harvard, his achievements and his shortcomings.

In November, 1902, Nissim Béhar, the American representative of the central body of the *Alliance Israélite Universelle*, assisted by L. B. Michaelson, the *Alliance Israélite* "Field-worker," organized several great mass-meetings in Boston. The first was held December 2, 1902, in Temple Ohabei Shalom, and was presided over by Godfrey Morse, Harvard '70, a prominent member of the Boston bar. The meeting was addressed by President Charles W. Eliot, of Harvard University, Rabbis Charles Fleischer and Samuel Hirshberg, both of whom had pursued special courses of study in the graduate department at Harvard, and Edwin D. Mead, editor of "The New England Magazine." Resolutions were adopted protesting against Russia's discrimination against our citizens on account of their religious faith, and calling the attention of our Government to this state of affairs. President Eliot, in the course of an eloquent address, in which he expressed thorough approval of the resolutions, spoke at considerable length of the Jewish students at Harvard. I remember that he laid especial stress upon a particular quality, of which, he said, they had given remarkable evidence—industry. He referred to several young Jews to whom his attention had been called, who, notwithstanding drawbacks of every sort, had displayed characteristics of head and heart which compelled universal admiration. One young man, a consumptive, had supported himself and a younger brother through college, only to die at the end of his course. Another, the son of wealthy parents, had worked hard in order to assure himself of a stipendiary scholarship, which, regularly each year, he handed over to a fellow-student in need of money, and not of sufficiently high rank in his studies to merit a scholarship.

It was such self-sacrificing students as these two, President Eliot explained, that had inspired his respect for the race and had accomplished more than volumes of logical argument for the recognition of the Jew at Harvard. The sincerity of the President's utterances and the fervor of his appeal for tolerance could have left no doubt in the mind of any hearer as to his attitude toward the Jew at Harvard.

About six years ago, when I was a sophomore, I attended almost daily the morning services in the College Chapel. The following theme, written for one of the English courses, may be of interest as leading up to an event which I regard as a momentous factor in the final recognition of Judaism, in its most liberal and enlightened phase, at America's grandest institution of learning:

> I have often wondered why the appropriate authorities of Harvard University have never invited a Jewish rabbi to occupy the pulpit of Appleton Chapel. Ministers of the Gospel of every other denomination—Protestant, Methodist, Episcopalian, Presbyterian, Universalist, Unitarian and Catholic—have preached to Harvard students, and all of them have been treated deferentially—none more so, in fact, than Rev. Father Fidelis Kent-Stone, himself a graduate of Harvard. It might be argued, of course, that the Harvard motto, "*Christo et Ecclesiæ*" ("For Christ and the Church"), precludes the possibility of a Jewish resident preacher. I believe, however, that it is Harvard's better known "*Veritas*" ("Truth"), a motto of wider embrace, and not "*Christo et Ecclesiæ,*" which should be decisive in the question whether a Jewish rabbi should address Harvard men in Appleton Chapel.

Not long afterwards, though not directly in response to my appeal, Professor Francis G. Peabody, Plummer professor of Christian Morals in the Harvard Divinity School, announced that Rabbi Emil G. Hirsch, of Chicago, would occupy the pulpit in Appleton Chapel, at one of the regular Sunday evening services, and that on the following Monday he would deliver a public lecture on "The Talmud." Never had the College Chapel contained a larger or more attentive congregation. Never had a preacher at Harvard, in my day, at least, been more favorably criticised. It was an unequivocal triumph for the Jew at Harvard.

It is perhaps pertinent to remark, at this juncture, that some time before Rabbi Hirsch came to Harvard, Dr. Felix Adler, of New York, had addressed the students. On that occasion, however, Dr. Adler appeared not as a Jewish rabbi, but as president of the Ethical Culture Society.

It is, therefore, unreasonable to assume, as does my friend, the graduate of Yale, that anti-Semitism is "rampant" at Harvard. It must be apparent that the faculty, at all events—"the powers that be,"—are not disposed to countenance any such bigotry. Rabbi Hirsch's call to Appleton

Chapel should forever silence the charge that the Jew is not entitled to recognition at the hands of the college authorities. But if further proof be required, it is forthcoming in the persons of Charles Gross and Leo Weiner—the former professor of Early English History, the latter professor of Slavic Languages at Harvard, and each a recognized authority in his special branch of learning.

As yet I have said nothing of the feeling displayed by the non-Jewish students in the University to their Jewish fellows. I shall not attempt to deny that in more instances than one a Jewish student has been discriminated against. In several of the fraternal organizations—"secret societies" or "frats," so called—Jews are not entitled to membership, though I have in mind one of these "frats" which elected two of the "non-elect" who had represented Harvard victoriously in intercollegiate debating contests. Apart from these societies, however, I do deny that the Jew has been discriminated against solely on account of his religious belief. The motive has been personal unpopularity or social undesirability rather than racial prejudice. I recall the case of a man who was graduated in one of the recent classes at Harvard—an excellent student, ranking high in all of his classes, a favorite with all his instructors, and yet unpopular with his classmates. No member of the class rivalled him in scholarship. His diligence and scholarly vigor were unsurpassed. Everybody thought that in the elections to the Phi Beta Kappa Society—the organization which makes scholarship the basis for election—this intellectual giant would stand at the head of his class. Instead, however, his name appeared near the bottom of the list, and then merely as a compromise measure between those who wished to disqualify him entirely from membership and those who insisted that he be given the rank to which his scholarship entitled him. It was not, as some believers in the prevalence of anti-Semitism at Harvard would have it, an instance of racial prejudice. It was the social spirit, the spirit of manhood, asserted by fellows who despised their classmate's intellectual arrogance and exclusiveness, and who would have treated a non-Jew no more leniently. And as further proof of my contention, I need only mention the fact that a few years later, in the elections to this same Phi Beta Kappa Society, a Jew secured first place, among the twenty-five students who were chosen, and another Jew eighth place.

The Jew at Harvard excels in scholarship. In athletic achievements he has never distinguished himself, to use a slang phrase, "so as you could notice it." There have been Jews on the class baseball and basketball teams. No one can presume to argue that at Harvard racial or social favoritism is a factor in the department of athletics. The good man will find his level. My friend from Yale used to gloat over the fact that in his college a Jew was catcher of the 'Varsity baseball nine—Allen Hirsh, author of Yale's famous "Boola" song. Let it be recorded that in 1894 David Abram Ellis was catcher of the Harvard 'Varsity, and a member of the most exclusive "frat" at Harvard.

But I was speaking of the Jew's excellence in scholarship. And again I must refer to my friend from Yale. When the brilliant scholar, Lafayette B. Mendel, was appointed professor of Physiological Chemistry at the Sheffield Scientific School of Yale University, my friend was enthusiastic in his laudation of Yale's liberal spirit and eloquent in his denunciation of Harvard's—shall I say bigotry? He forgot Professor Gross, perhaps, and Professor Wiener. And yet again when Charles H. Studinski was chosen to represent Yale in the intercollegiate forensic contest with Harvard, my friend was triumphant. He forgot, no doubt, that at Yale, Studinski, the Jew, stood alone among intercollegiate debaters, whereas at Harvard we could point to Stephen Brooks Rosenthal, Harry F. Wolff, Murray Seasongood, and Isador Grossman.

Indeed, the debating field at Harvard has afforded the Jew unexampled opportunities for the demonstration of his talent. Not only in the intercollegiate contests have Jewish students been prominent, but in the interclass contests have they shown their mettle. The winner last year of the Baron Pierre de Coubertin medal—a prize awarded each year to a member of either the freshman or the sophomore class for the best argument in a debate concerning modern French politics—was Henry S. Hirshberg, of the freshman class, brother of Rabbi Samuel Hirshberg, of Temple Ohabei Shalom, Boston.

The record of the Phi Beta Kappa Society for the past few years contains in the list of members the following Jews: Godfrey Morse, '70, Simon Obermeyer, '71, Theodore Sutro, '71, Barney Sachs, '78, Alfred Jaretzki, 81, Morris Loeb, '83, Samuel Fechheimer, '87, James Loeb, '88, Max Winkler, '89, Marcus Cauffman Sloss, '90, Edwin Solomon Mack, '91, David Abram Ellis, '94, Max Benshimol, '95, Francis Déak Pollak, '96, Bernard Sutro Oppenheimer, '97, Alvin Walter Wise, '99, Alfred Abraham Benesch, '00, Sanford Henry Eisner Freund, '01, Walter Stern Heilborn, '01, Isador Grossman, '02, Joseph Isaac Gorfinkle, '03.

And among the honorary members, not graduates of Harvard College, of the Phi Beta Kappa Society, side by side with the names of William Lloyd Garrison, Carl Schurz, Edwin Lawrence Godkin, Edmund Clarence Stedman, William Dean Howells, James Bryce and Alfred Thayer Mahan, we find the name of Louis Dembitz Brandeis, formerly instructor in the Law of Evidence in the Harvard Law School, and now a leader of the Boston bar. Surely a splendid tribute to the scholarship and broadmindedness of Harvard!

As further evidence of the intellectual achievements of the Jew at Harvard, let me quote a few statistics which I have compiled especially for the purposes of this article. The catalogue of the College, published in December, 1903, discloses 1,380 students in the senior, junior, and sophomore classes. Of this number 65, or about 5 per cent., are Jews. Scholarships were were awarded to 189 of these

1,380 students, and of the successful 189, 21, or about 11 per cent., were Jews. In other words, whereas but 12 per cent. of the non-Jews in those three classes were awarded scholarships, almost 33 per cent. of the Jews in the same classes were successful competitors.

The record of prizes and honors awarded in 1902-3 shows that the winner of the first Boylston prize for excellence in oratory was a Jew—Samuel Thurman; that the winner of the Coolidge debating prize for the best individual work in the trial contests to choose speakers for the annual debate between Harvard and Yale was a Jew, Isador Grossman; that Lazarus Louis Silberman and Edmund Carl Froelich were awarded second-year honors in mathematics; and Simon Julius Lubin, final honors in philosophy.

When the United Charities of Boston a few weeks ago issued a call to Harvard students for volunteer workers in the tenement districts, the Jews responded nobly. I need but to mention a few—Bloomfield, Kahn, Heilborn, Gorfinkle, Samuels, Anspacher—and every Boston reader of this article will be reminded of the splendid influence these young men exerted, not only among their own people, but among non-Jews as well. One of those student workers, Meyer Bloomfield, Harvard, '01, is now Superintendent of the Civic Service House, in Salem Street, Boston. He has made the regeneration of the slum his life-work. With him at present is associated another Harvard man, Philip Davis, who, like young Lochinvar, "came out of the West" and devoted to settlement work a practical knowledge, combined with theoretic study. And Herbert Kahn, trained in Boston, is now applying his studies at the University Settlement in New York.

I have by no means attempted to record every worthy achievement of the Jew at Harvard. Such a task would require a research of the archives in the College Library for more than a generation past. It has been my purpose merely to point out the real position of the Jew at Harvard—how he is treated and what he has accomplished. That he is loyal to his Alma Mater no one can presume to deny. That he has done much to add increasing lustre to the fair name of Harvard is equally undeniable. Whatever of anti-Semitic spirit may find its way into the University must soon disappear when men like Jacob H. Schiff establish at Harvard a Semitic Museum of which every Harvard man—Jew or non-Jew—is justly proud; when there shall continue to come to Harvard young men trained in the best American traditions, with no sectional or racial prejudice; when the Jews themselves shall overlook national ties, and regard each other, not as German Jews or Russian Jews or Portuguese Jews, but as Hebrews of a common stock.

Alfred A. Benesch.

The Real Autocrat of Russia.

POBIEDONOSTSEFF AND HIS POWER—A POLISH PALE FOR ROMAN CATHOLICS.

BY DR. ISIDORE SINGER.

IT is a hard thing for the Jewish biographer to write in cold blood when he finds himself face to face with the arch-enemy of his people. I will, nevertheless, do my best in the following pages, to suppress my personal feelings in order to do justice to one of the most eminent scholars and statesmen of the Russian Empire, trusted adviser of three Czars and supreme chief of the Holy Church of Holy Russia—Konstantin Petrovitch Pobiedonostseff.

The American public at large has only the faintest idea of the political, economical and social status of the 135,000,000 human beings living throughout the dominions of the Czar, which occupy about one-seventh of the earth's total land surface. But denser still is certainly the general ignorance concerning the religious life of the Russian *moujik,* and it is, therefore, but meet for the deeper comprehension of the subject of this sketch, to preface it by a few words about the history of the Greek Catholic Church and its present organization in Russia.

Constituting one of the three main branches of Christianity, the Oriental Orthodox Church—as it prefers to call itself—is kept closer than its two sister institutions to the dogmas, customs and canonical laws prevailing in the earlier Church of the eastern section of the Roman Empire, and it considers itself, therefore, with a certain pride, the only true Church of Christ, destined to survive in its indestructible unity all other Christian denominations and to carry, in due time, the Greek cross from the Bosphorus to the Yellow Sea and the Indian Ocean.

Thirty-two Popes had already sat in the chair of St. Peter at Rome when (312) Flavius Aurelius Valerius Constantine, on the eve of his decisive battle with Maxentius is said to have seen the sign of the cross in the sky; it remains an indisputable historic fact that it was the rebuilder of New Rome, as Constantine called his capital on the Sea of Marmora, who through his recognition of Christianity as the religion of the state saved the doctrines of Christ and Paul from the fate of Gnosticism and Neo-Platonism. Constantinople had, then, from the mere historic point of view, a better right to be considered as the capital of Christianity than the deserted city on the Tiber, living at that epoch on glorious memories and holy legends. The years 484, 518, 692 and 866 are so many milestones in the process of separation of the two elder wings of the Church of Christ. The definite break, however, came when on July

16, 1054, the Papal legates deposited upon the high altar of the Church of the Holy Sophia the bill excommunicating the Patriarch of Constantinople, Michael Caerularius. All attempts at reconciliation (by the council of Lyons, 1274; by the council of Florence, 1439, etc.) failed. Even the mass read as a last attempt to reunion by the cardinal-legate of Pope Nicholas V, at the Church of St. Sophia (December, 1452), while the tents of the conquering hordes of the Ottoman Turks surrounded the capital, had no effect upon the obstinate clergy of Byzantium. Abandoned by the Christian Occident, Constantinople fell (May 29, 1453) into the hands of Sultan Mohammed II; the Church of St. Sophia was transformed into the mosque Aja Sofia and for nearly half a millenium the crescent has replaced the cross at the very doors of the Holy Land.

The Russian ruler contemporary with Mohammed II (1451-1481) was Ivan the Great (1462-1505), who, after defeating the Mongols, began to extend Russia to the east, conquering Kazan in 1469, and parts of Siberia in 1499. It was under Ivan that the conquest of Constantinople began to become one of the fixed features of the Russian policy, and this dream remained the dream of Peter the Great, of Catherine II, Nicholas I, of his great grandson Nicholas II, and of his adviser Konstantin Petrovitch Pobiedonostseff.

Now that we are acquainted with the two great ideals slumbering for centuries in the hearts of the Russian autocrats, their statesmen and generals, we can easily understand how, from the Russian point of view, the political and religious unification of the heterogeneous population of the empire has become an absolute necessity—one of the conditions of its very existence as a world power.

One hundred and forty Popes had already reigned over the Church of Western Europe when Vladimir the Great, the Russian Constantine, was, in 988, baptized by Greek priests and forced his pagan subjects to embrace the same faith, providing Kieff, his capital, with a Metropolitan, who at the beginning was nothing else than an ecclesiastical underling of the Patriarch of Constantinople. The transfer of the Metropolitan see to Vladimir (1299) and later to Moscow (1328), as well as the coronation of Ivan IV in 1547 by his own Metropolitan, were so many preparatory steps for the final separation of the Russian Church from Byzantium, which was accomplished in 1589, when the Patriarch of Constantinople, whose influence was naturally weakened under a Mahometan dynasty, recognized the Russian Metropolitan as an independent Patriarch.

Let us pass over one century and immediately arrive at the epoch when, for the first time in its history, Russia became an integral part of European civilization, thanks to the labors and genius of its hero reformer, Peter the Great (1689-1725).

Feeling his actions hampered by the influence of the Patriarch, Peter made up his mind to apply to the Greek Church the Protestant *jus episcopale* of the sovereign. After the death of the Patriarch Adrian (in 1702, one year before the foundation of St. Petersburg) the Patriarchal see was simply left without an occupant; and, after having restricted the rights of the clergy and revised the legislation of the convents, Peter established, in 1721, the Holy Synod, the highest ecclesiastical body of the Russian Empire, with the General Procurator as its president and personal representative of the Czar, this latter being, as a matter of fact, the real *summus episcopus* of the Russian Church.

Sergius Volkhovsky was, therefore, somewhat justified, in a recent article on Pobiedonostseff, in calling the present General Procurator of the Holy Synod, the son of a poor peasant in the province of Kharkoff, "the real Czar" of the Russian Empire.

Who is, then, this mysterious figure, and how does it happen that the rulers and statesmen of kingdoms and world-empires, after getting rid of the nightmare of the Iron Chancellor of Emperor William I, have to watch the movements of an old professor of canonical law, who in his study compiles juridical textbooks, translates English and Bohemian books into Russian, and writes essays for American magazines to defend himself and his policy against the attacks of men like the Nihilist Prince Kropotkin? The latest writer on the subject is Senator Albert J. Beveridge, who, in his work on "The Russian Advance," (Harper & Bros., 1903), devotes thirty-eight pages to Pobiedonostseff.

Born in 1827, at Moscow, educated first in the juridical department of the University of Kieff, later on at that of St. Petersburg, which he left in 1846, he was soon afterward appointed professor of law at his own Alma Mater. In 1860, Alexander II entrusted to him the tutorship in jurisprudence of the three grand dukes, Nicholas, Vladimir and Alexander (the last Czar Alexander III). In 1863 he accompanied the Imperial Prince Nicholas, the eldest son of Alexander II, on his journey through Russia. In 1872 he was raised to the dignity of senator and to membership in the State Council. Finally, in 1888—in the year in which Prince Bismarck practically left the scene of European politics—his former pupil and admirer, Alexander III, appointed him General Procurator of the Holy Synod.

This, in its dry encyclopedic form, is the biographical skeleton of one of the best hated men of contemporary Russia. As he has been for the last twenty years the power behind the mightiest of earthly thrones, his personal enemies and the enemies of the autocratic system of the Greek Church, whose highest representative he is, are naturally legion. For it must not be forgotten that there are hundreds of thousands of educated Russians who are with heart and soul opposed to the ecclesiastical statesmanship of Pobiedonostseff, whose purpose is the inflexible solidarity of the Church establishment and its absolute identity with the Government itself. He sternly resists all demands to revise the Church's creed, for the ideal of his life, to which he is devoted with a passionate singleness of purpose, is stability, the basic principle of every autocratic government.

There is no doubt that Pobiedonostseff exercises a vastly greater influence upon the myriads of his clergy than the present Pope of Rome upon the bishops, monks and priests of the Roman Catholic Church; his ecclesiastical power throughout the empire of the Czar is to-day what Hildebrand's power was in the eleventh century in Central and Western Europe, when kings bowed in submission before the successor of St. Peter, and the masses in their religious devotion considered the Pope as the representative of the Godhead on earth.

Since 1764 the entire Church of Russia, including the "black" and "white" clergy—the first representing the monks from whom the higher dignitaries are chosen, the latter the lower clergy, married, poor and ignorant—has been absolutely dependent upon the state. In that year Catherine II, the Protestant German princess, the pupil of Voltaire, Diderot and D'Alembert, confiscated the entire property of the Church, thus anticipating even the Jacobins of the French Revolution by fully three decades. This female freethinker upon the throne of the autocratic supreme chiefs of the Russian Church was generous enough to throw out a meagre stipend to the humble servants of the holy images. The maintenance of this pagan worship of *icons* constitutes indeed the most important function of the miserable "popes," who are despised not only by the city folk, but by the wretched and ignorant *moujik* himself. They are treated by the entire population as the priests of Cybele Mater and Mithras were in ancient Rome—or, to bring this important point to a closer understanding of our readers, as importunate and avaricious sextons of our own churches and synagogues are looked upon by ourselves.

The General Procurator of the Holy Synod, surrounded in his governmental palace by his colleagues — the bishops, archimandrites and protopopes—possesses, although the only layman in the worthy assembly, absolute supremacy in the council of the Church; for as the personal representative of the Czar he possesses the right of unconditional veto. He is the autocratic ruler of Church and school, of pope and schoolmaster, founded the parochial school to counteract the liberal spirit of the "New Russian" movement.

Against the adamantine will of this Iron Chancellor of the Russian Church all the waves of reform have beaten in vain. Pitiless he crushes every attempt of resistance to his autocratic religious policy. "He who is not with me is against me," is his motto. To make the Russian people one people, to bind together the numberless races and tribes from Warsaw to Vladivostok by the double tie of a common worship and a common ruler is his highest ambition; and embodying thus in his person the highest national and religious ideals of his nation, he can rely upon the unconditional support of his Imperial master.

The fact that even his bitterest enemies must admit his purity of character still intensifies the hatred of his adversaries when he from time to time fearlessly denounces the immorality of the highest Russian aristocracy, keeping its members with one stroke of his pen outside the gates of the Winter Palace at St. Petersburg, and the Imperial summer residence at Gatchina, and thus depriving this decadent *noblesse fainéante* of the only social atmosphere it thinks worth breathing.

"Pobiedonostseff's ruthless fanaticism," says Volkhovsky, "has broken up thousands of families, ruined countless men of the noblest character and driven the best elements in Russia into a cruel exile. His long life has been devoted to working evil, unredeemed by one single act of charity or nobility. He has been the evil spirit of two Czars in succession. Whenever their better instincts prompted them to break loose from the traditions of Russian despotism and Russian tyranny, Pobiedonostseff has always been at hand to turn them back. His hands are stained with the blood of the countless massacred Jews, knouted peasants and bludgeoned students and workingmen.

"However, not only the Jews and the Lutheran Finns, but also the Roman Catholics have felt Pobiedonostseff's iron hand, for all the numerous measures of severe repression taken against the Poles during the last twenty years have been due directly to his influence. To be a Pole and a Roman Catholic is in the Procurator's eyes to be an enemy of God and the Czar, and he has done his utmost to crush the 8,000,000 of Polish Catholics under foot. Roman Catholic priests have been arrested and thrown into prison on the slenderest of pretexts; Roman Catholic schools have been broken up, and all sorts of obstacles put in the way of Roman Catholic worshippers. Just recently Pobiedonostseff has elaborated a scheme, which has already been sanctioned by the Czar, and will be put into force shortly, to persecute Roman Catholics more effectively. This scheme consists, briefly, of the formation of a kind of 'infected area' made up of the western part of the province of Volhynia and of the five Polish provinces in which the most Roman Catholics reside. In this area, every single Roman Catholic school is to be closed, the use of the Polish language is to be strictly prohibited in all the state schools, and Roman Catholics are to be prohibited from inheriting or from purchasing land. These measures will be followed in due course by further coercive legislation, so that the Polish Catholics are preparing to undergo another period of extreme persecution."

There is, then—what is generally not known in this country—besides a Jewish, a Roman Catholic Pale in the Empire of the Czar. These 8,000,000 descendants of the Polish peasants whose country was annexed to Russia in the last three decades of the eighteenth century can, however, in an eventual revolution, rely upon the support of their 5,000,000 brethren in Galicia, who form one of the strongest political parties in Austria, and upon that of the Poles in the German Empire; the Protestants of the Baltic Provinces can look for help to their brethren in neighboring Sweden, Denmark and Germany; but the 5,189,000 Jews who are being crushed to death in the vast Ghetto in which they were immured in 1843 have only loose fragments of a scattered race, aching themselves under the yoke of religious and social prejudices, as their eventual helpmates for their final escape from their present "house of bondage."

The preceding facts and arguments will, I hope, have convinced even the most optimistic, the most timid Jewish philanthropist and communal worker that neither Nicholas II and Konstantin Petrovitch Pobiedonostseff nor their successors at the helm of the Russian State and Church will deviate one finger's breath from the policy of the religious and national unification which constitutes one of the fundamental principles of the political testament of Peter the Great. "Bend or break" is the device of Russian autocracy. Since no Jew with truly Jewish sentiments can do either, there remains only one heroic remedy, that which Moses applied, over 3,000 years ago: a second exodus from the land of Pharaoh.

On May 27, 1903, at the Kishineff mass meeting held in New York, Dr. Schurman, the president of Cornell University, said:

> And even in the midst of the present gloom and horror I am not without hope that the Czar, who, I believe, is animated by a noble idealism, may yet confer the full rights and privileges of Russians on his own oppressed and suffering Jewish subjects. If not, America is still another name for opportunity, and a race of such capacity and endurance as the Jew is not only assured of triumphant survival, but, by virtue of its contributions to our highest civilization, is entitled to universal welcome.

A fortnight later, June 13, 1903, the same noble sentiments were expressed by Dr. E. A. Alderman, president of Tulane University, at the mass meeting in New Orleans:

> The public opinion of the world can only hope, therefore, to prevent savage cruelty to the Jew within the Pale, and the Jews of the world, better advantaged, should see to it that their fellow-countrymen leave the Pale and come to a land like this where democracy declares that every man has a right to make the best of himself and to enjoy the fruits of his labor. I do not fear Russian Jews as an element in our population. I believe that under the American policy of opportunity they will develop, as I have seen them develop, into useful and forceful citizens.

Is it asking too much of the relatively prosperous and free Jews of Central and Western Europe, America, South Africa and Australia to endorse the humane views of the two Christian presidents of American universities? The man who, owing to his statesmanship, would have been able to marshal this gigantic "modern dispersion," as he called it, Leo N. Levi, sleeps his last sleep before the gates of our city. Who among us can muster courage and strength enough to take the staff from the dead leader's hand and to become the Joshua of the future?

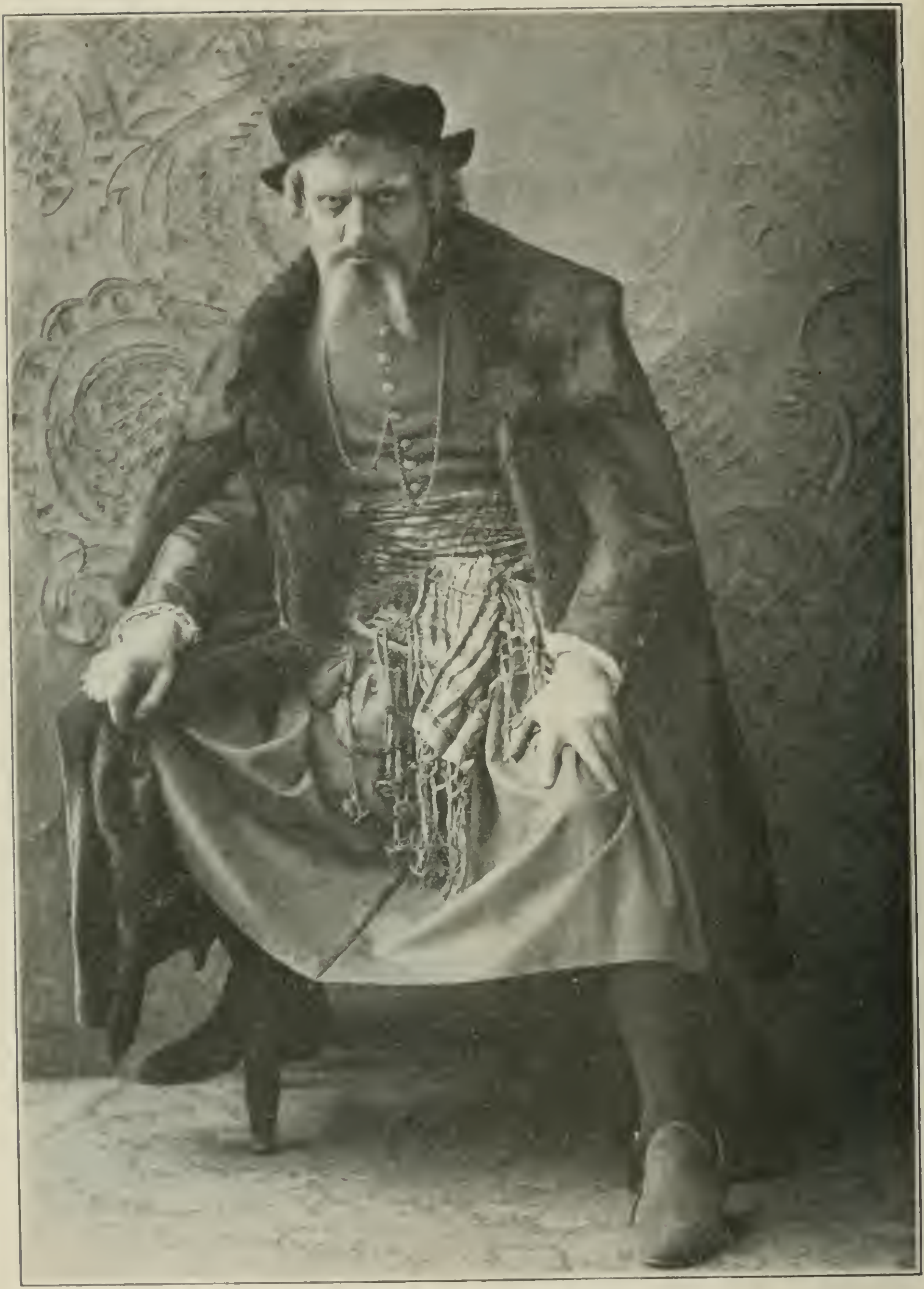
The Drama.

SHAKESPEARE, SHERIDAN AND GEORGE BERNARD SHAW—AND THE MOST DIVERTING OF THESE IS SHAW.

"THE LEGITIMATE" AT THE LYRIC.

MEMORIES of what the pessimistic theatre-goer likes to call the "palmy days" of the Daly management have been stirred during the three weeks' engagement of Miss Ada Rehan and Mr. Otis Skinner at the Lyric, under the direction of Liebler & Co. Miss Rehan's absence from the New York stage has not impaired her art nor lessened her popularity. Her reappearance in "The Taming of the Shrew," partook of the nature of a triumphal entry into her old domain, and Mr. Skinner, though somewhat overshadowed by his colleague in the brilliancy of her best and most characteristic rôle, had his share as Petruchio in the honors of the splendid Katherine. The second week was devoted to "The School for Scandal." Mr. Skinner has in Charles Surface a character less suited to him than that of the masterful husband in Shakespeare's comedy, but he supports it with grace, if not with the utmost distinction. Miss Rehan's Lady Teazle lacks nothing of its old archness, and Mr. Edwin Varrey is an effective Sir Peter. In the last week of the engagement Mr. Skinner essayed the part of Shylock for the first time here, giving a picturesque but not thoroughly impressive rendering of this exacting part. All modern impersonations of the Jew must brave comparison with Irving's tremendous achievement; but while the younger actor's performance does not

MISS ADA REHAN AS PORTIA.
(Copyright, 1898, by Aimé Dupont.)



OTIS SKINNER AS SHYLOCK.

court this test, it is creditable throughout, and in the earlier scenes of prospective triumph over Antonio, takes rank with the best embodiments of the part. Miss Rehan's Portia is, as ever, a delight to the eye, and her "quality of mercy" speech thrills her hearers only as those majestic words can when spoken by an actress of power.

One is tempted to assume a reminiscent tone in speaking of these performances of Shakespeare and Sheridan because in a season so full of new plays that have not won a deathless fame the average playgoer almost forgets that, in spite of the Peggys, Kittys and other Girls from all quarters of the globe, there are yet actors on the American stage competent to present the classics of English drama, and a public that appreciates them.

"CANDIDA."

But we are not reduced to a choice between the classics of Shakespeare and Sheridan on the one hand and the dramatized novel and the "show girl" on the other. At the tiny Vaudeville Mr. Arnold Daly and his little company of players have been seen by gradually increasing audiences of the best class in a piece which for subtle analysis of character is worthy to stand, as a play, alongside the novels of George Meredith. In Mr. George Bernard Shaw's "Candida," instead of the conventionally labelled caricatures of "The School for Scandal," you have men and women whose own words and actions, and not the qualities arbitrarily imputed to them by the playwright, give the thoughtful observer the key to their character; and so human are the persons of the drama that Candida, her husband and Marchbanks are matter for discussion and analysis long after the fall of the curtain. One wishes to read as well as to see "Candida."

But it is not a "literary" play, in the usually understood sense that it is "talky" and dull. On the contrary, its dialogue is significant and brilliant, and the action moves logically and expeditiously to the *dénouément*.

The Rev. James Morell, a self-complacent and popular English clergyman, with a leaning to radicalism, married to an unconventional woman who knows his defects, hears from a young poet whom he has received as a guest the impetuous declaration of his love for his wife. He hears, moreover, Marchbanks' pitiless characterization of his host as a *poseur,* if not a hypocrite, and when his wife unconsciously confirms the poet's estimate, at the same time frankly declaring her knowledge of the boy's passion, Morell, for the first time doubting his superiority to his wife—doubting her affection, too—decides that Candida shall be free to choose between the poet and himself. Her choice is Morell, but for the declared reason, which completes his self-abasement, while he admits its justice, that she devotes her life to the weaker of the two.

The play tempts to discussion and analysis far beyond the limits set for these brief notices. How far was Morell from being a self-deceiving nonentity? (For Mr. Shaw has not made the mistake of alienating all sympathy from him.) Was there any real hesitation in Candida's making of her choice? Was it love alone that drew her to her husband at the last? There will be varying opinions on these points, and the interest with which they are debated is a significant tribute to the creator of these characters.

If there is ambiguity in the author's delineation of Candida and her husband, there is none in his drawing of the poet, with his childishly brutal frankness, his keen insight, his physical weakness and his capacity for love and suffering. In appearance, voice and action, Mr. Daly realizes the character admirably. He plays the part, which invites a mediocre actor to ruin it by ranting, with a fine re-

MR. EDESON AND MISS MILLIKEN IN "RANSON'S FOLLY."

straint of passion. His scene with the typewriter is exquisitely funny; his indignation at the profanation of Candida's hands by filling lamps is grotesquely poetical. The other characters, sharply individualized as they are, are in the hands of excellent actors. Mr. Dodson Mitchell sup-

ARNOLD DALY.
As the poet in "Candida."

ports the difficult rôle of the Rev. James Morell with just enough suggestion of professional unction; Mr. Herbert Standing is a delightful lower middle-class father-in-law; Miss Louise Closser an acid-tongued "typist" utterly unlike the typewriter of the American stage, but most amusing; and Mr. Ernest Lawford a curate as ridiculous as English curates are supposed to be. Miss Dorothy Donnelly's Candida has an air of half-playful, half-pitying motherliness—the attitude of a womanly woman who knows her strength, and knows, too, the weakness of the men with whom she has to deal. She is at her best in Candida's calm analysis of her husband's character, and in the scene of her choice between the poet and the preacher.

Perhaps it is unwise to wish that "Candida" might have a hearing in a theatre large enough to accommodate the audiences it deserves. It has qualities analogous to those of chamber music, and much of the charm of its sparkling dialogue would be lost in a huge auditorium; moreover, many of its subtleties would be wasted upon a typical Broadway audience: but "Candida" and a few other Shaw incursions would do Broadway a world of intellectual good.

"SERGEANT KITTY" AT DALY'S.

That popular actress, Miss Virginia Earl, has returned to the theatre in which she won her greenest laurels, this time at the head of her own company. "Sergeant Kitty," a two-act military operetta by R. H. Burnside, librettist, and A. B. Sloane, composer, abounds in catchy airs, and is presented by a capable company; the chorus is unusually effective, both in singing and dancing. The star, a French girl of the thirties, in love with a soldier, dons cavalry breeches, rides a charger and is generally as piquant as in her former Daly successes. Though it makes no departure from the conventional track of "musical comedy," "Sergeant Kitty" is pleasing its public.

"RANSON'S FOLLY" AT THE HUDSON.

Army life at a Western post has been exploited so often that the dramatist who constructs a new play on the subject must build pretty largely with second-hand material. It is the more to the credit of Mr.

MISS VIRGINIA EARL.
The star in "Sergeant Kitty."

Richard Harding Davis that his skilful handling of a hackneyed theme has created a play which, in spite of its somewhat improbable plot, moves smoothly to a climax which is unsuspected by most of those in the audience who have not read the story from which the dramatization has been made.

Mr. Robert Edeson has a congenial part as Lieutenant Ranson, who, after the excitement of active service as a volunteer, chafes at the monotony of garrison duty in the arid Southwest and, to enliven matters and to win a bet, plans to impersonate a notorious road agent and hold up a stage. Perhaps the hero's heartiness and good humor are a trifle too pronounced—he might, for example, refrain from singing "In the Good Old Summer Time" while under arrest for the shooting of a superior officer; but Mr. Edeson presents the character in robust, manly fashion, and wins the sympathy of his audience. Miss Sandol Milliken plays the part of Mary Cahill, the daughter of the post trader, with a simplicity and sweetness that are irresistibly winning. Mr. Harry Harwood (Jeff Cahill) does excellent work along traditional "old man" lines. His scenes with his pretty daughter and with Ranson, her lover, whose sincerity he suspects, are played with admirable pathos and restraint.

"Ranson's Folly" comes after "Arizona" in point of time, and has a family resemblance to Mr. Thomas' work; but it has all the interest of the earlier play, its plot is simpler and more effective, and it deserves at least as large a measure of success.

The Book World.

THE SIXTH VOLUME OF THE JEWISH ENCYCLOPEDIA—A NEW TRANSLATION OF THE PSALMS.

The Jewish Encyclopedia. Volume VI. New York and London. Funk & Wagnalls Company. 700 pp.; price per volume, $6.

The Book of Psalms. Philadelphia. Jewish Publication Society. 311 pp.; price, 75 cents.

Discourses of Keidansky. By Bernard G. Richards. New York. Scott-Thaw Company. 228 pp.; price, $1.25 net.

A Century of Expansion. By Willis Fletcher Johnson. New York. The Macmillan Company. 316 pp.; price, $1.50.

As if to follow the maxim of the author of Proverbs: "The fear of the Lord is the beginning of wisdom," the present volume of "The Jewish Encyclopedia" starts with a splendid essay on "*God*," by Dr. Emil G. Hirsch. After defining God as "The Supreme Being, regarded as the Creator, Author, and First Cause of the universe, the Ruler of the world and of the affairs of men, the Supreme Judge and Father, tempering justice with mercy, working out His purposes through chosen agents—individuals as well as nations—and communicating His will through prophets and other appointed channels," the author offers an historical survey of the idea of God in the Bible, the Talmud and post-Talmudic literature down to the latest theological writings of both wings of Judaism. Of whatever shortcomings the Jewish religion may be accused by its enemies and its own nominal followers, so much must be conceded: that no religious system has yet, in the weary course of the mental evolution of mankind, elaborated a purer idea of God than the Hebrew prophets of old and the great Jewish religious philosophers of the Middle Ages.

Nor need the ethical system of Judaism fear comparison with any codes of morality and law which have been evolved at any time or in any country. In his article on the "Golden Rule," Dr. Hirsch justly remarks that the famous saying of Jesus (Matt. vii, 12): "Therefore all things whatsoever ye would that men should do to you, do ye even so to them," in which he is said to have transcended the limitations of Jewish law and life, "like almost, if not quite all the *logia* attributed to the son of Josef in the Sermon on the Mount, had been long before him proclaimed authoritatively in Israel." Tobit in his instructions to his son Tobias (Book of Tobit iv, 15) expressly recommends to him: "And what is displeasing to thyself, that do not unto any other." Hillel's famous condensation of the Jewish religion into the one maxim: "Do not do unto your fellow man what is hateful to yourself" (Shab. 31 a), in spite of an infinity of philological and theological hairsplitting by Hilgenfeld, Siegfried and Bousset, was throughout the tragic history of Israel held up by the martyred people as the real kernel of its ethics. Now that "The Jewish Encyclopedia" has unravelled for the Christian theologian, ignorant of the post-Biblical sources, the "mysteries" of Jewish metaphysics and morality, we shall, let us hope, never again hear a serious scholar propounding the inferiority of Judaism to its daughter religion, or any religion whatever. And in this battle royal of modern Jewish science against the ignorance and prejudices of the teachers of our future Catholic and Protestant clergymen lies one of the great merits of the "Encyclopedia."

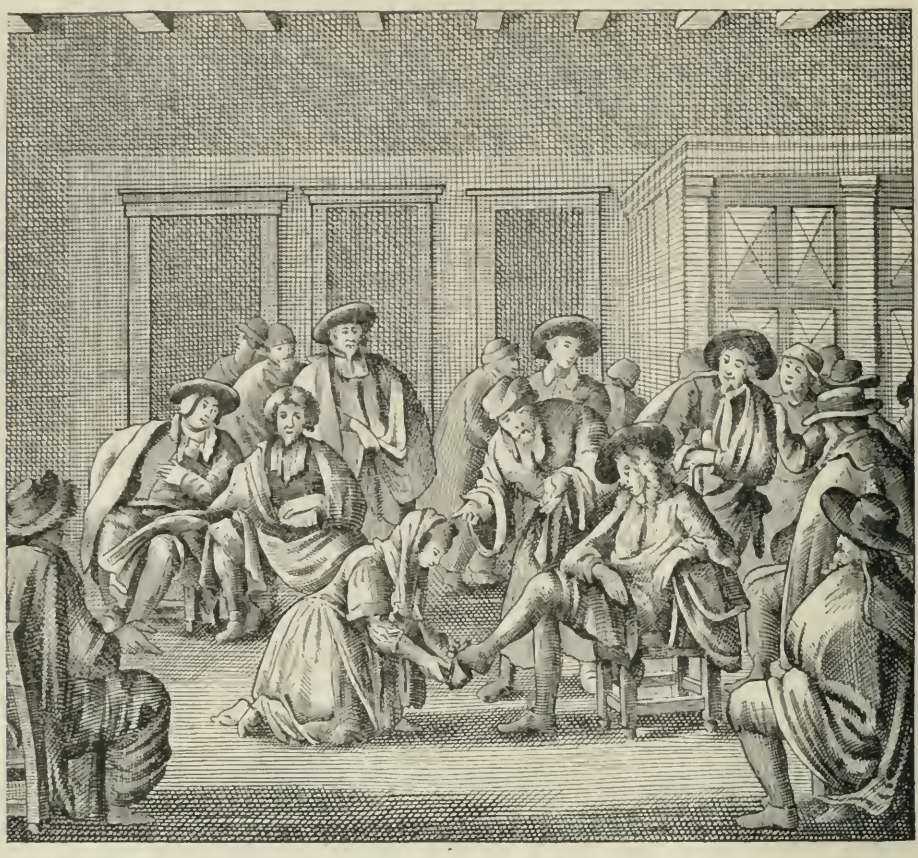
Not to float in the vague atmosphere of generalities, let us take up, at random, three of the 1,813 topics treating of the religious and social life of the Jews. We have chosen "Halizah," "Hawkers" and "Hosha'na Rabbah."

Probably not one American Jew in a thousand has ever attended the ceremony of the *halizah*. Rabbi Julius Greenstone, the author of the "Encyclopedia" article, in quoting the explanation of the ceremony as given by Jehiel, of Paris, only touches the surface of this interesting chapter of comparative jurisprudence. The famous passage in Ruth iv, 7, the Biblical basis of the whole ceremony, clearly indicates that the author of the Book of Ruth himself was no longer acquainted with the true meaning of the usage: "Now this was the manner in former time in Israel concerning redeeming and concerning changing, for to confirm all things; a man plucked off his shoe, and gave it to his neighbor, and this was a testimony in Israel."

Let us see how post-Biblical tradition, embodied in the Talmud and elaborated by successive generations of rabbis, presents to us the old ceremony through which the brother of a man who has died childless is released from the Biblical obligation of marrying the widow, while, on the other hand, the latter becomes free to marry whomever she desires (Deuteronomy xxv, 5-10).

The ceremony as described in the Bible is very simple. The widow loosens the shoe of her brother-in-law in the presence of the elders of the town, spits upon the ground before him and pronounces a certain prescribed formula. The rabbis ruled that the ceremony should take place before a court of three, who need not be very learned, but must at least understand Hebrew. These three should name two assistants, and at the service of the evening preceding the day of the ceremony they should appoint a meeting place for that purpose. The place chosen is usually the synagogue court or the house of the rabbi, although the ceremony may take place in the house of the widow. On the eve of the ceremony the *yebamah* (widowed sister-in-law) is not allowed to partake of any food. The *halizah* should not be performed in the evening, nor on Sabbaths or holidays, nor on the eves of Sabbaths or holidays.

On the day set for the ceremony, immediately after the morning ser-



HALIZAH SCENE IN HOLLAND, EARLY EIGHTEENTH CENTURY.
(From a Dutch translation of Leo di Modena's "Rita." Amsterdam, 1725.)

vice, when all the people are still in the synagogue, the three judges and their two assistants, who also act as witnesses, repair to the appointed place. The three judges sit on one bench, the two assistants on a bench placed beside it; the *yabam* (brother-in-law) and the *yebamah* stand between them.

If he or she is a minor, a deaf-mute, a mute, or an idiot, or if his foot is crooked or turned to one side, the *halizah* cannot be performed. The court must also know whether she is left-handed or whether he is left-footed, and must be convinced that more than ninety-one days have passed since the death of her husband. After these preliminary details, and after the *yabam* mades a public declaration that he has not been forced by any outside influence to submit to this ceremony, but that he does it of his own free will, the actual ceremony commences. The shoe, which is usually the property of the community, is brought forth and examined as to its cleanliness and construction, in accordance with the precepts of the law. The *halizah* shoe is made entirely of leather, usually from the skin of a clean animal. It is made of two pieces, the upper part and the sole, sewed together with leather threads. The *yabam,* after he has strapped the shoe on, must walk four cubits in the presence of the judges. Then the chief of the judges reads the following passage, which the *yebamah* repeats word for word: "My brother-in-law refuses to raise unto his brother a name in Israel; he will not marry me"; then the *yabam* is required to repeat the sentence: "I do not wish to take her." He then presses his right foot against the floor, while she loosens the straps with her right hand and, holding his leg in her left hand, takes off the shoe and throws it some distance away. Then she places herself in front of the *yabam,* spits on the floor in front of him, and repeats these words after the presiding judge: "So shall it be done unto that man who will not build up his brother's house, and his name shall be called in Israel, 'the house of him that hath his shoe loosed.'" She repeats the last phrase three times, the assembly reciting it three times after her. Then the *yabam* returns the shoe to the court, and the judges say: "May it be the will [of God] that Jewish women be no more subjected to *halizah* or to *yibbum."* As they rise, the chief of the judges says: "Blessed be He who sanctifieth us with the commandments and statutes of Abraham our father." All the passages recited by the *yabam* and by the *yebamah* must be read in Hebrew as they are found in the original in Deuteronomy, and if the parties do not understand Hebrew they must be translated for them.

This and hundreds of other articles treating of similar topics are undoubtedly helping to make "The Jewish Encyclopedia" the first complete handbook of Jewish law extant in any living language, and to render the work an indispensable auxiliary for every student of comparative jurisprudence. Moreover, in view of the Russian immigration of recent years the Talmudical law has ceased to be the object of mere archaeological interest and is becoming again a living actuality in American Judaism. Although the Philadelphia Rabbinical Conference of 1869 passed a resolution declaring that "the precept of levirate marriage and *halizah* has lost to us all meaning, import and binding force," and the second Jewish Synod, held in Augsburg in 1871, condescended to add to its condemnation of the *halizah* ceremony the statement that "for the sake of liberty of conscience, however, no rabbi will refuse, on request of the parties, to conduct the ceremony of *halizah* in a proper form," the executive committee of "The Jewish Encyclopedia," before countersigning Rabbi Greenstone's article, had to supplement the "Reform view" with the following statement: "The great majority of Jews still cling to this ancient institution and observe all its details."

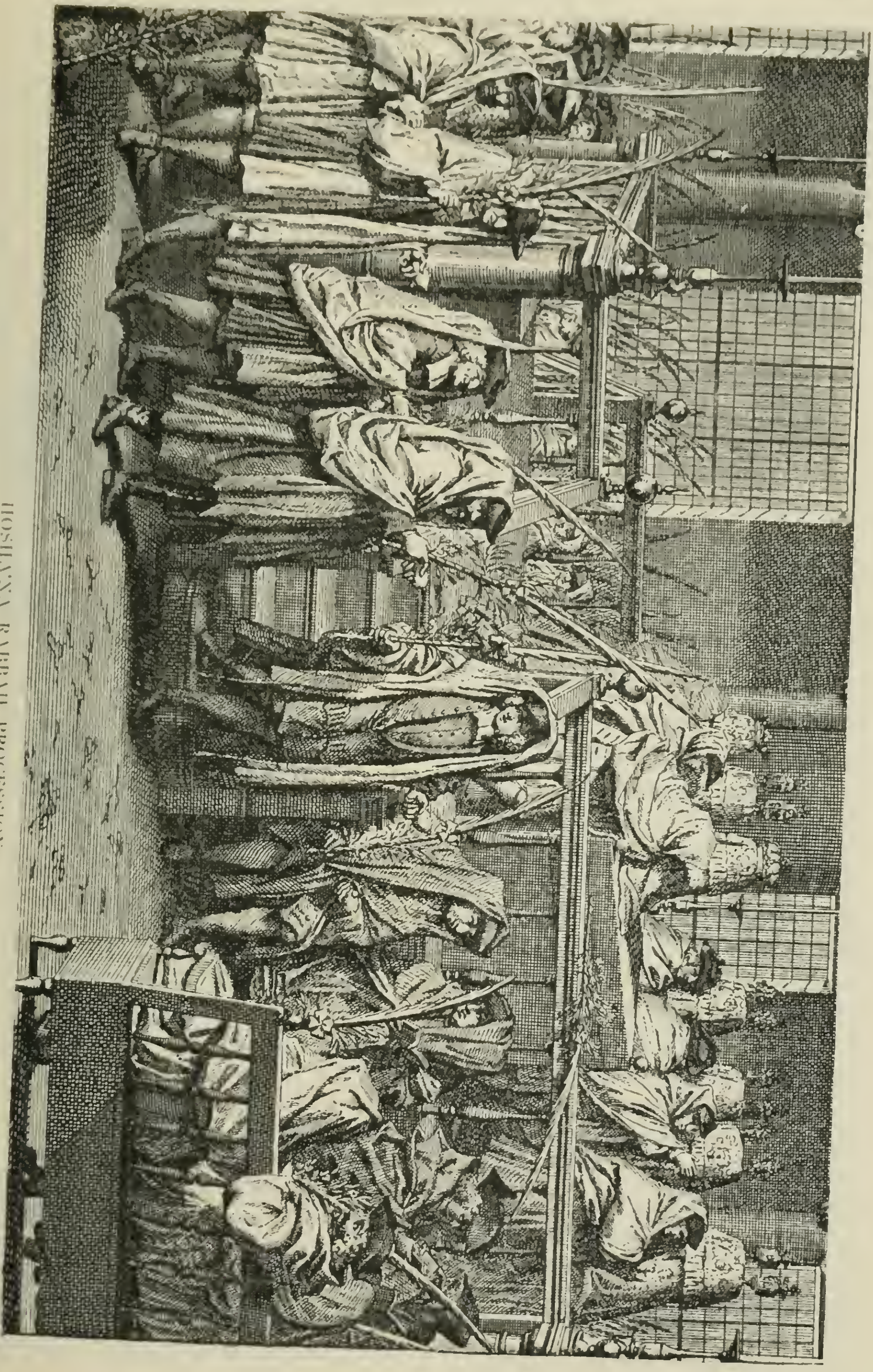
These few words on page 174 of Volume VI show the radical change which the religious life of the Jews in this country has undergone in the last two decades, and this monumental work itself, built up by the harmonious collaboration of the most conservative and most progressive rabbis of our time, will be considered by this and the following generations, as a faithful *Moreh Nebukim* (Guide of the Perplexed) in the struggle of the modern Jew for his political, social, and, above all, his religious emancipation. Already American tribunals, like that of St. Louis, which in 1902 decided a case of exhumation according to the conclusions of the "Encyclopedia," are beginning to treat this work as the final modern authority of Jewish law and custom.

From the cares and perplexities of domestic life, with one of whose expressions the preceding paragraphs have acquainted us, we are in the article on *Hosha'na Rabbah* invited into the synagogue to witness one of the most joyful festivals of Jewish religious life. While the popular name for the seventh day of the Feast of Booths (Sukkot) arose comparatively late, the character of the festival as distinguished from the rest of the feast dates back to the days of the Temple, probably to the first Hasmoneans, or even earlier. The Gospels mention the exclamation "Hosha'na"—whence the name of the festival—as the cheerful cry of men carrying palm branches, but by a mistake placed the custom in the season shortly before the Passover, instead of in the Feast of Booths. The joyousness of the latter, developing in music and torchlight processions (Sukkot iv, 5), attained its height on the seventh day.

Abudraham speaks of the custom, followed by some of his contemporaries, of reading the Pentateuch on the night of *Hosha'na Rabbah*, out of which has grown the modern custom of meeting socially on that night and reading Deuteronomy and Psalms, and passages from the Zohar, of reciting some cabalistic prayers, and of eating in the intervals cakes, fruits and other refreshments. In Amsterdam and in a few places in England, America and elsewhere, the Sephardim sound the shofar in connection with the processions. After the prayer all the scrolls are taken out of the Ark (on the six preceding days only one or two; none on the Sabbath); the reader in making the circuit round the platform is followed by men bearing scrolls; after them come others carrying the *lulab*. On this and the preceding days they begin: "Hosha'na! for Thy sake, our God! Hosha'na! for Thy sake, Creator!" etc. After the seven processions are over, the *lulab* is laid aside, every worshipper takes up a small bunch of willows, and all join in the hymn: "*Kol mebasser, mebasser weomer*" ("A voice brings news, brings news and says"), expressing thus their Messianic hopes.

From home and synagogue the article "Hawkers and Peddlers," written by Dr. G. Deutsch, professor of Jewish history at the Hebrew Union College, takes us to the street, to the byroads of commerce where the poor wandering Jew had for centuries to eke out a miserable living before the highways of trade were opened to him; while even to-day in the Orient, in eastern Europe and in some parts of this country the majority of the poorer Jewish population are "hawkers and peddlers," so that this modest but honorable guild of merchants has become in the Gentile mind the crystalization and common expression of the Jewish genius.

To begin with Biblical times, we must remember that in primitive countries trading was monopolized by travelling merchants. Palestine, an agricultural country, knew the traders



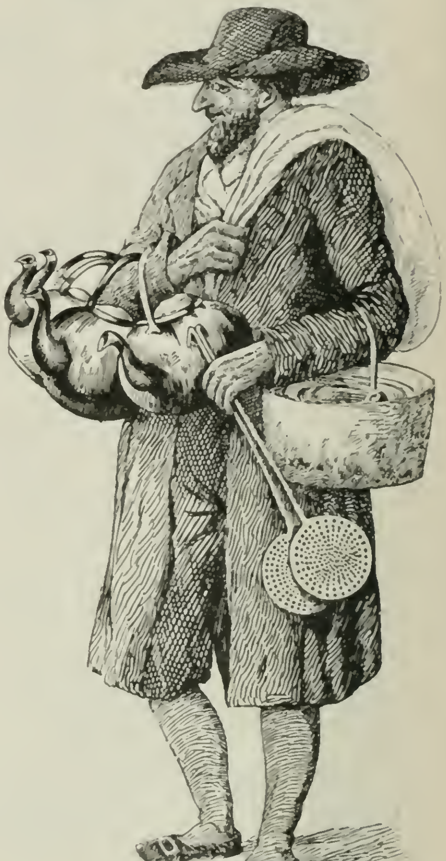
HOSHANNA RABBAH PROCESSION

(After Picart, 1723.)

mostly as foreigners, chiefly Canaanites. The Hebrew uses either *socher* or *rokel,* both of which mean originally "the wanderer." Aversion to the foreigner, and the narrow prejudices of the farmer, who considered the profit of the merchant ill-gotten, combined to represent the hawker as dishonest. Canticles iii, 6, seems to indicate that spices were a staple commodity of these traders, and the Talmud expressly states that they were.

With the loss of their national independence and their gradual dispersion into foreign lands, the Jews resorted more and more to commerce. The peddler carried all kinds of merchandise in his boxes. The Talmud decides that the resident merchants of a town have no right to interfere with the trade of the peddlers, for Ezra ordained that peddlers should be permitted to sell their goods in the cities so that cosmetics might be available to the daughters of Israel.

The primitive state of western Europe during the earlier part of the Middle Ages did not permit the development of regular trading centers. Articles of luxury and the products of foreign countries were brought to Germany and eastern Europe by travelling merchants, who also exported amber and other goods, and especially slaves. This trade, at least after the eighth century, was principally carried on by the Jews. The charter of Henry IV, issued to the Jews of Speyer (1090), and confirmed by Frederick I and Frederick II, emphasizes their freedom to deal in all kinds of merchandise within the limits of the empire. The rise of city settlements, where Jews lived almost exclusively up to the middle of the fifteenth century, and the restriction of the Jews' activities to money-lending, seem to have curtailed the opportunities for peddling; at all events legislation, while very detailed about interest and pledges, has nothing to say about the peddling trade. But when the Jews, by the end of the fifteenth century, were forced to live in villages



JEWISH HAWKER OF HAMBURG, EIGHTEENTH CENTURY.

(After Suhr.)

and small towns, it was necessary for them to seek a livelihood beyond the places of their residence. They went to villages to buy hides, wool and produce, and sold various kinds of merchandise, chiefly dry goods. References to the peddler are frequent from that period down to the time when Leopold Kompert idealized him in his novel, "*Der Dorfgeher*," and Moriz Oppenheim painted the touching scene of the departure of the "*Dorfgänger*" from his home. The calling was not very lucrative, and was often beset with dangers from the inclemency of the weather and from highway robbers and marauders. During the nineteenth century, in which the movement toward a gradual emancipation of the Jews began, it was frequently stipulated that the Jews must abandon peddling and engage in more productive occupations before being admitted to civil and political rights.

In more recent times anti-Semitism has employed restrictions against peddling as a means of depriving the poorest class among the Jews of a livelihood. This was done in Roumania by the law of March 17-29, 1884, which prohibited the peddling in the cities of anything except agricultural produce and restricted it in rural communities by making it dependent upon a license issued by the village authorities. An Austrian law of February 25, 1902, affecting commerce, was inspired by the same motives.

With the influx of German Jews to America the Jewish peddler became a familiar figure throughout the United States. The immigrants, in most instances poor and knowing no particular trade, would receive goods from their countrymen or relations on credit and sell them in rural districts until they had earned enough to open a store. With the coming of the Russian Jews since 1882, the practice of selling goods on the instalment plan has developed among them; while some have sought a living as hucksters and by selling small household wares on push-carts in the large cities.

Here this notice must stop; for writing a really comprehensive review of one of these bulky volumes would be identical with the rewriting of another volume of the same if not a larger size, since the editors of the "Encyclopedia" are obliged to condense their material as far as scientific exactness and clearness of style admit, lest the twelve volumes originally planned grow to sixteen or eighteen.

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To please a general public is a difficult task. Nobody knows this better than the Jewish Publication Society of America. There is hardly one of its publications that has not been adversely criticised. At last, however, it has succeeded in issuing a booklet that is sure to have the undivided approval of the Society's large constituency. It is a new version of the Book of Psalms, as only Jewish scholarship could render it. We welcome this little book so much more heartily as its title page brings the promise that, through the instrumentality of the Jewish Publication Society, we shall soon have an English version of the Bible rendered by Jewish scholars. Such a work has been a keenly felt desideratum for many years. Of all the English translations of the Bible current in this country, there has been but one rendered by a Jew, namely, that of the Rev. Isaac Leeser, published in Philadelphia, in 1853. In its time it was a very meritorious work. It corrected the Authorized Version by wiping out its trinitarian coloring and following scrupulously the German translations of Zunz, Herxheimer and Philippson. But in the last half century Biblical research has made gigantic strides and has given us a far better understanding of our sacred literature. This not only made necessary a revision of the Authorized Version, but was the cause of many attempts to set forth the point of view of the various scholars in new translations. Only the point of view of Jewish Biblical scholarship remained unrepresented. A translation, quickened by the same Jewish spirit which created the original, was sorely missed. Soon, however, we shall have it, if the translation of the other books of the Bible keeps up the high standard of scholarship which is established in this little Book of Psalms.

Even a cursory glance will clearly show its vast superiority to the Revised, or any other version of the Psalms. As soon as one opens the little book he gets the impression that he is about to enter the realm of poetry. Here the Psalms appear as poems, and this very appearance brings them nearer to the comprehension of the ordinary reader. Then, one notices a number of little contrivances that facilitate a better understanding. Interspacing is liberally employed either to indicate the addition of a closing verse, as in Ps. ii, iii, xviii, xxxiv, etc., or to mark the fissures caused by the piecing together of heterogeneous fragments, as in Ps. xix, xxxiv, xl, etc. Italics mark the frequent refrains, as in Ps. xxxix, xlvi, xlviii, lvi., etc.; and distinguish the doxologies at the end of each book from the closing Psalm. Words and expressions that are inexplicable are very properly given in Hebrew, as "Higgayon" in Ps. ix, 17; "Nizzab" in Ps. xxxix, 6; "Rabbah" in Ps. lxii, 3, etc. A line of asterisks at the end of Ps. xcv and cx indicates their incompleteness. Ps. xlii and xliii are very properly given as one, as the same refrain and the same line of thought mark them as the effusion of one and the same poet, poured forth on one and the same occasion. In the same way are Ps. lxx and lxxi given as one. These, however, hardly belong to each other. Ps. lxx is a mere fragment of Ps. xl, 13-17; and though Ps. lxxi also begins with a reminiscence of Ps. xxxi, 1-3, it runs in an altogether different channel of thought. In verse 16 of Ps. lxxi, the Hebrew "Geburoth" is rendered very ingeniously, but very boldly, in the Midrashic sense of "old age," alluding to Ps. xc, 10. Verse 19 of the same Psalm ought to be put in quotation marks. It contains what the old man wishes to declare to those coming after him, and ought to be rendered:

"Yea, thy righteousness, O God,
reacheth unto high heaven;
Thou, who hast done great things,
O God, who is like unto Thee?"

At the end of the little book there is an appendix which will be found very serviceable. It gives to each Psalm a title which indicates its contents. This makes us regret that more such useful hints are not afforded. Especially do we miss a preface setting forth the plan of the new version and the principles which it follows. For though the first title page tells us that it is "translated from the Massoretic text," it is not difficult to see that this has to be taken *cum grano salis*, as many emendations of the Massoretic text have been adopted. One could also wish that more attention had been paid to the strophic arrangement of the Psalms. It is observed only where the ancient "Selah" has marked a strophe, and even this is occasionally slighted, as in Ps. lxii, 5. A strophic arrangement would considerably aid our understanding and enjoyment of this sublime poetry. An illustration will show this best:

PSALM II.

1. Why do the nations rage,
And the people meditate vanity?
2. Kings of the earth array themselves,
And rulers take counsel together
Against the Lord and against His anointed:
3. "Let us break their bonds asunder,
And cast their cords from us."
4. He that dwelleth in the heavens doth laugh,
The Lord hath them in derision.
5. There He speaketh unto them in His wrath,
And confoundeth them in His anger:
6. "It is I who have anointed my king
Upon Zion, my holy mountain."

7. Let me declare the decree:
The Lord hath said unto me, "Thou art my son,
This day have I begotten thee.
8. Ask of Me, and I will grant thee nations for thy inheritance,
And for thy possessions the ends of the earth.
9. Thou shalt break them with a rod of iron,
Thou shalt dash them to pieces like a potter's vessel."

10. Now, therefore, be wise, O ye Kings,
Take warning, ye judges of the earth.
11. Serve the Lord with fear
And rejoice with trembling.
12. Worship Him with a pure heart,
Lest He be angry, and ye perish by the way;
For His wrath is speedily kindled.

Still, this little Book is unquestionably the most important work which the Jewish Publication Society has given to American Judaism. Let us hope that the Society will soon be able to issue an equally good and careful translation of the other books of the Bible, though we know that the place of the late editor-in-chief, the lamented Dr. Jastrow, cannot easily be filled.

Doubtless the author of "Discourses of Keidansky" puts his utterances in the mouth of the Russian Jewish radical for the sake of dramatic picturesqueness. The reason can hardly be found in the revolutionary character of the "Discourses" themselves; for, shocking as they may appear to the ultra-orthodox, to the ordinary reader the paradoxes of the Ghetto philosopher do not seem to shake the structure of society, nor are many of his heresies far removed from the commonplace beliefs of everyday life—life west of the Bowery, at any rate.

But if he is unduly didactic and sets up too many orthodox men of straw and devotes more pages to their overthrow than the reader finds amusing, the author of these essays writes with insight and unmistakably as an insider of conditions and feelings among the Russian Jews of this country. His true Judaism is shown in the chapter entitled "Days of Atonement," in which he depicts the influence of that solemn season upon even the wanderer from the House of Israel. Again, Keidansky congratulates the world upon its improvement, largely due to the fact that people no longer practice what they preach. For example:

> The leading orthodox rabbi of this city naturally believes in the restoration of Palestine, the regeneration of Judaism, the resurrection of the Hebrew language, and the resuscitation of many things long dead and passed away. . . . . The neglect of the ancient lore in this country is his most woful regret. But his own son he sends to Harvard for a modern education, and the son will become a man of the world and a useful, valuable member of society, because his father did better than he believed.
>
> "A year hence in Jerusalem," cries the pious Hebrew, at the close of his holiday prayer, and then, as soon as the festival is over he buys himself a little house, pays $800 down, raises two mortgages and, trusting in God, he hopes to pay up the entire sum in about ten years, and he and his family are happier and this country is richer and better for their being here. . . . . . . Most of us believed in the colonization of Palestine when we were way back in Russia, yet we came over here feeling that this is the new promised land. Palestine may be a good place for the old to die in, if the superstition is true that the worms will not touch your corpse there, but I don't think it is a promising country for the young to live in.

Some of Keidansky's epigrams are worth repeating, too. "God has spoiled His chosen people by choosing them.". ."In a sense, every good Jew should be an anti-Semite.". ."Patience is a Christian virtue, which Christians have forced upon Jewish money-lenders."

The essays do not all deal with specifically Jewish subjects, but they are happiest when they do, and the author's style and matter is then less amateurish than, for example, in such a chapter as "The Purpose of Immoral Plays."

Mr. Johnson's book is a readable narrative of the stages of territorial growth through which this country has passed since Colonial times. He sees in Alexander Spottswood, Governor of Virginia, "the man who first opened the gates of American expansion and literally blazed the way to continental empire," by his exploration, in 1718, of the Shenandoah Valley, and his appeal to the Lords of

Trade to seize for England the rich lands between Virginia and the Great Lakes. From this beginning he traces the extension of the national boundaries through the conquest of Illinois by George Rogers Clark, the acquisition of Louisiana, Florida, Texas, Oregon and California, and all the vast domain which those names connote, to the most recent additions to the insular possessions of the United States. His aim is to show that "the individual acts of territorial acquisition are all intimately and essentially related," and that from Washington at Great Meadows to Dewey in Manila Bay the span is one "of unbroken links of cause and effect, coherent, logical and inevitable."

In view of the importance of the controversy which has raged over the proposition that "the Constitution follows the flag," the author is at considerable pains to show that abundant precedent exists in American history for the annexation of territory without bringing it under the provisions and privileges of the Constitution by incorporation with the rest of the national domain. Thus, Florida, practically wrested from Spain by force under color of Jackson's "immutable principle of self-defence," was governed despotically by that arbitrary commander, by and with the consent of the President and Cabinet; and "the consent of the governed" had as little to do with the processes of barter and sale by which Louisiana became American territory. Coming down to the affairs of the recent past, Mr. Johnson undertakes a defense of the policy which secured to this country her far Eastern dependencies—a defense into the merits of which it is not necessary to enter, since Mr. Johnson's book is rather historical than controversial in its general tone. It is in its quality of lucid narration that his work is most valuable and interesting.

Zangwill and the Question of Intermarriage.

From Our Own Correspondent.

London, Jan. 27.

THE public feeling of indignation which Zangwill's marriage has called forth shows no signs of abatement. The members of the community have not forgiven, and in my opinion never will, what they regard as a sheer act of apostasy. Since his marriage the author of "Children of the Ghetto" has been abroad. When he returns to London he will find that he has forfeited the position of leadership in the community which he worked so hard to obtain. As a Zionist he is henceforth impossible, and as someone of the numerous correspondents who have been venting their feelings in the Jewish press writes, "The only service he can now render Zionism is to withdraw from it." But he will not do so unless he is compelled. That he intends to maintain his Zionist connection, if possible, is evident from the fact that at the present time he is engaged upon a book which will deal with the problems of the movement. Hitherto Zionism has always stood for the principle of non-assimilation. It will be interesting to see if Mr. Zangwill will touch upon that phase of the question.

During his absence from England, it has fallen to his brother, Louis Zangwill, to defend him from the angry onslaught of correspondents in the Jewish press. Mr. Louis Zangwill maintains the curious thesis that a man best interprets his Judaism and his duty to his God by marrying the woman he loves, be her creed what it may. I understand that Louis Zangwill is also engaged upon a work (to appear in the autumn) in which he will uphold this thesis and give an entirely novel interpretation of Judaism. Intermarriage, however, is not the subject of the book, being, as the author says, "a slight incidental aspect of it," the work being "a sociologic study, clarifying the great confusion of concepts exhibited alike by Christian, Jew and scientist, when dealing with religious systems and ideas. Judaism is the basis . . . as the 'ostensive or light-giving instance.'" Both the Zangwill books will be published simultaneously in America and England.

Meanwhile mixed marriages are increasing at such a rate that they are becoming a menace to Judaism and threatening the integrity of our race. The community is exceedingly displeased, though nothing has been said on the matter, that Sir George Faudel-Phillips, president of the Jewish Orphan Asylum, should so far have forgotten what was due to his position as to lead his daughter to the marriage-altar in a Christian church. The other day "The Times" inserted a half-humorous advertisement of a Jewish (?) marriage which has set everyone talking, the parties referred to being well known. A Jew married a girl whose parents had become converts to Christianity, first to Roman Catholicism and then to Protestantism. The ceremony took place in a church. The next day appeared an advertisement giving the names of the celebrants and the church, the names of the parents on both sides, with their original Jewish names and those of the villages in Poland from which the ancestors hailed; and it closed with the request: "Jewish and Colonial papers please copy." The following day appeared the official notice of the marriage, which not only omitted all these particulars, but even suppressed the name of the place of worship in which it took place. The hoax advertisement is supposed to have been inserted by an angry relative.

The Editorial Survey.

IN these days of misdirected religious enthusiasm, when otherwise patriotic citizens forget their obligations to their country by advocating the application of public school funds towards religious and sectarian education, it is pleasant to note that the enemies of the public school can not count upon all Roman Catholics to aid them in their unholy war. It is true that the public school is and has been for a long time an eyesore to the leaders of the Roman Catholic Church, and that the men who guide the masses in that faith embrace every opportunity to show their antagonism to the "Godless" schools.

But the princes of the Church, it appears, can not control all its members, and one in particular, the editor of the Chicago "Citizen," has taken pains to say that he is not in favor of the Roman Catholic scheme to allow religious teaching in schools which are maintained by public funds. A dear friend, who knows of old our love for the public school and our feelings toward those who would undermine it and destroy its usefulness, sends a clipping from this Chicago paper and writes: "How do you like this, from a devout, good Roman Catholic?"

We believe in the American non-sectarian public school, and we believe in educating the youth of all races side by side, so that they may grow up as friends, trusting each other, not as enemies, suspicious of one another. We believe it would be a fatal mistake to have the American schools run, or controlled, by ecclesiastics of any creed. As it stands, the Catholic, the Protestant, the dissenter, the Jew and the Confucian drink at the same deep fountain of knowledge. All have their separate religious instruction where it properly belongs—in the church, the temple and the Sunday-school. If the latter is not provided by any particular church, the fault lies with the church, not with the state, the parents or the children.

How would any good citizen like such a sentiment? We are proud of our Roman Catholic brother who, by his words, shows that he is an American citizen first and a Roman Catholic later, and we refuse to accept the theory that he stands alone, or nearly so. There are thousands of good Roman Catholics, we like to believe, who are loyal to their Church, who know the penalty which countries have paid for allowing the Church to dictate in matters beyond the religious domain, and being good citizens they are opposed to the suicidal policy. The writer whose words we have quoted, who had the courage to say also that "the supremacy of the state is not a denial of God," may have incurred the ill will of his priest and of the men who fight the schools, but he has earned the respect of good men and has demonstrated conclusively that *all* Roman Catholics are not opposed to the public schools.

The Rev. Dr. H. Pereira Mendes, like many other Jews, thought it strange that the exhibition of the Hebrew Technical School for Girls should have taken place at Delmonico's on a Sabbath afternoon. His open letter on that matter was the subject of a communication received at this office from a valued correspondent. This correspondent asked that the "friends of the offending institution" assert their "indignation in a practical way" by withdrawing their support from the school. By an error this harsh language was credited to Dr. Mendes, of whose friendship for the school there can be no doubt, and who is too benevolent a man to advocate the disruption of a model institution because of the Saturday entertainment incident.

It makes little difference how slightingly its enemies speak of the Zionist movement, or how contemptuously the various schemes of the enthusiasts are discussed, there can be no doubt that the Zionist party is a large one and that its leaders are, for the most part, honest and actuated by a sincere belief in the feasibility of their plans. To them the East African scheme has been a fruitful source of speculation and discussion ever since the British Government made its offer of lands in the Rift Valley. While the Zionists are divided as to the advisability of accepting the proposition made to them, while the question "Palestine or Africa?" is being discussed, people are learning something of the conditions of life in a part of the world about which little was known before and as to which even the map-makers had given us only imperfect and nebulous information.

Dr. Bernstein's elaborate article, which we print elsewhere, shows that the Rift Valley, with its 4,000 square miles, has room for about 2,000 homesteaders, or at the outside estimate 70,000 souls. A colony on the equator, where nothing has been done for the improvement of the soil, with disease and wild beasts to combat and nothing to expect in return save a living and the privilege of assisting in the development of a new country, could not possibly be highly attractive. On the authority of a recent traveller in that part of the Dark Continent, it is stated that it would cost at least $500 to build a house there, and that the settler with $2,000 in his posession would require assistance from the central fund in the first years of his settlement. Without such assistance the man could not get along and, being far away from home, beyond the civilization line, his condition would be worse than it was in the land he left.

The enthusiast for the East African scheme sees in it hope for the expatriated Jew and regards it, not as a substitute for the permanent state in the Holy Land, but as a half-way station, and feels that its success would be a proof to the sceptics that the dream of the Zionist may be realized. But to the practical mind, to the man who can look upon the question from the average citizen's point of view, th question arises: Why should the man who has $2,000 and who knows that he can find a ready-made home, a broad field for his industry and bright prospects for his children in this country, go to Africa? He comes here, and would be a fool not to do so. The immigrant with $2,000 in his pocket is not, however, coming even to this country in droves; and it will be many years before he can be urged to go to a land to which his invitation reads: "You may go to our province and settle there, cultivate the land, bring out of it what is in it, but we can not assist you."

The young men who are devoting time to the formation of a Jewish regiment are doomed to disappointment if they fancy that the regiment when recruited up to standard strength will be mustered into the State service and become a part of the National Guard. It is perfectly right and proper that the boys' brigades should be formed and that young men should join military organizations with a view to improving their physical condition, becoming acquainted with the requirements of military discipline and gaining soldierly bearing and that pride and self esteem which go with a uniform and martial equipment. Military training should be encouraged, and the men who organize military bodies in schools or among boys out of school deserve praise for a work which must bear good fruit. And so the men on the East Side through whose instrumentality the military organization composed of Jewish young men was called into existence deserve credit for their work, but they must not ask to be mustered into the National Guard as a Jewish military body. If their request for recognition were granted, why would it not be equally proper to have Roman Catholic or Baptist or Methodist regiments? And in time of need a Jewish holiday might keep the Jews from performing their duty as soldiers, and on Good Friday, St. Patrick's Day or Christmas other bodies might ask to be excused from service.

Military organizations composed exclusively of men of one religious denomination have no place in this country, and we have no more sympathy with a Jewish regiment than with a Roman Catholic or Episcopalian military body. A procession composed of a Roman Catholic regiment preceded by incense bearers, acolytes and a platoon of barefooted monks, to emphasize the religious faith of the soldiers, followed by a regiment of Baptists, and behind these a Jewish regiment, would be a strange spectacle. But it is one that might be looked for if the distinctively religious regiment were allowed to enter the service.

The ambition to be a soldier, to be ready to do service for one's country, is a laudable one, and it is pleasant to know that so many young Jews have that ambition. Join regiments, we say to them, that already exist; show that you know what it means to be a soldier; win the respect of your comrades and that of the un-American guardsmen who close their doors against Jews; but remember that you enter the service as Americans and not as Jews, and that the flag to which you swear allegiance and for which you will fight when called upon gives you protection in return, not as a Jew, a Protestant, a Roman Catholic or an atheist, but as an American citizen.

The State authorities are wiser than the promoters of the Jewish regiment scheme, and for that reason the distinctive Jewish regiment will never become a part of the State soldiery.

Leo N. Levi's death has left a vacancy in the ranks of the fighting Jews, the men banded together for the purpose of securing justice for their race in all lands, which it will be difficult to fill. As the head of the Order of B'nai B'rith he labored diligently and well to divest that organization of its superfluous features and to inspire its various lodges with enthusiasm for the cause of the downtrodden members of his faith. He filled the places of the indifferent and listless with men of vigor and force and made plans for the order which had the wiping out of wrongs to the Jews for their object. If there is a strong man in the order who can continue the good work which Mr. Levi began and in the midst of which he was called away, he should be chosen for the vacant place, no matter where his home may be. It counts for little, except to men of small mental calibre, whether the man is from the East or the West, whether his district is large or small; if he is a man of the Leo N. Levi type, inspired by the motives that actuated the departed leader, he should be allowed to take up the task of making the Order of B'nai B'rith what Levi intended it to be. The place has ceased to be an ornamental one, and if a leader is chosen who does not realize that fact the order will fall below the level at which it was when the enthusiasm and good generalship of a competent man gave it new life.

The Jews of Limerick, Ireland, recently had a taste of the horrors which made the town of Kishineff known all over the world. A Roman Catholic clergyman, a Redemptorist priest, told his congregation that the Jews kidnapped and slew Christian children, and incited them to acts of violence against their Jewish neighbors, with whom they had up to that time lived in peace and harmony. This mischief-maker disguised as a man of God is known as Father Creagh. Consecrated to work for the good of the human family, anointed and declared worthy to hear confessions and give absolution, demanding and by virtue of his office receiving from good Roman Catholics the homage due to a superior, this priest, from the place where he is supposed to labor for good will and brotherly love, urged his congregation on to crime and stirred them to passion which made the streets of Limerick ring with: "Death to the Jews!" "Down with the Jews!" and with the shrieks of men and women fleeing from an infuriated mob.

To the credit of the Irish people it should be said that many of them protested against the action of the priest and denounced it as it deserved; but we have heard nothing about Father Creagh's having been reprimanded by his superiors or having been removed from his place as a moral guide. Until some action is taken against him by his superiors the world will be justified in believing that his inflammatory preaching against the Jews has the sanction of the Church, and that the spirit of Torquemada is abroad in the Land of St. Patrick.

Despite the generosity of the Jewish public and the willingness of those who have a mite to spare to contribute towards the support of institutions for the maintenance of dependent Jewish children, hundreds of these find their way into Christian asylums and corrective institutions. In many of these the work of proselyting begins as soon as the child becomes an inmate, with the result that the Jewish child becomes a Christian. "We are willing to take charge of your dependent ones," the managers of these places say, "for we are repaid by bringing new souls to our creed."

In New York, where there is a lack of institutional provision for delinquent Jewish children, this has been noted, and, strange to say, the deplorable condition is viewed with calmness and indifference by many Jews. But they are in the minority, and when the good people who are making plans for the establishment of a Jewish Reformatory have accomplished their end, when it will no longer be necessary to send children to corrective institutions from which they return to the world estranged from their faith and family, the wisdom and the true philanthropy of those who promoted the measure will be recognized, even by the men who are now indifferent.

By the election of Isidor Rayner to the United States Senate, the Jews are again represented in the highest deliberative body in the country. The first Jewish Senator was David Yulee, who represented Florida from March, 1845, to March, 1853. He was born in the West Indies. His name was David Levy, and he was known by that name when he was elected as a member of the House of Representatives in 1841. Judah J. Benjamin, who served in the Senate from 1852 to 1857, from Louisiana, was also born in a West Indian town. Benjamin F. Jonas, elected as Senator from Louisiana in 1879, was born in Kentucky. Joseph Simon, Senator from Oregon from 1898 to 1903, was the last Jewish Senator.

Mr. Rayner was born in Baltimore fifty-four years ago. He served several terms in the House of Representatives, was Attorney-General of Maryland, and won national fame as the counsel of Admiral Schley.

An Anthology from Rabbinical Literature.

SELECTIONS MADE BY THE REV. DR. MAX SCHLESINGER.

IV.

THE CREATION OF MAN.

R. HANÈNA said: "When man was to be created, God Almighty announced His intentions to the heavenly hosts, as we read (Gen. i, 26): 'Let us make man in our image and likeness.' Then the heavenly hosts inquired: 'What is the object of this new creation?' And God said: 'The righteous shall descend from him,' as we read (Ps. i, 6): 'The Lord knoweth the way of the righteous.' That is to say, God made known to the heavenly hosts the way of the righteous; but He concealed from them the way of the wicked; if He had not, Justice would never have admitted the creation of man."

R. Simon said: "When God Almighty was about to create man, the heavenly hosts became divided into two opposite contending parties. The one exclaimed, exultingly: 'Man shall be created!' while the other strenuously opposed: 'Man ought not to be created.' " Thus we read (Ps. lxxxv, 10, according to the interpretation of R. Simon): "Love and Truth clashed with each other, Charity and Peace made war upon each other." Love said: "Man shall be created, for he will practice loving kindness"; but Truth contended: "Man ought not to be created, for he will lie and do violence to me." Charity said: "Man shall be created, for he will perform many an act of charity"; but Peace objected: "Man ought not to be created, for he will cause strife and discord and warfare." What did the Holy One, blessed be His name? He caused Truth to go down and dwell on earth. Then the heavenly hosts cried out: "O Lord of the Universe, shall thy Truth which Thou esteemest more than all else be thus degraded? Oh, let her rise from the earth." Therefore we read (Ps. lxxxv, 11): "Truth sprang up from the earth, as Charity looked down from heaven."

R. Huna the Great, of Sepphoris, said: "While the heavenly hosts were disputing and contending with each other, the Holy One, blessed be His name, created man and set the heavenly hosts at rest by telling them: 'What is the use of your disputing with each other? Man is created as he is."

(Gen. Rabba Sec. 8, p. 10 a.)

PITY IS TRUE PIETY.

Abba Tahna was well known and highly honored for his strict and sincere piety. One Sabbath eve he returned to his city with his bundle on his shoulders and met a man lying by the roadside, smitten with a loathsome disease. The man called to him: "Rabbi, do me the kindness to bring me to the city." "What am I to do?" said Abba Tahna to himself. "If I leave my bundle here, wherewith shall I support my family and myself; and if I leave this sick man here, I shall greatly sin." His better nature, however, quickly asserted itself over his selfish considerations. He laid down his bundle and brought the sick man to the city. Then he hurried back, took up his bundle and came to the city when twilight had already begun to fall. All who saw him trudging with his bundle in the twilight of the Sabbath eve were astonished and said: "What, is this the pious Abba Tahna?" And he himself grieved in his heart that he had probably desecrated the Sabbath day. But at that moment the Holy One, blessed be His name, caused the last rays of the setting sun to shine forth again, to verify what is written (Mal. iii, 20): "Unto you that fear my name shall the sun of righteousness rise again."

(Kohelet rabba ix, 7, p. 107 a.)

TRUE ECONOMY.

There was once a man—Bar Bohein was his name—of whom this story is told. Our teachers went around soliciting contributions for the support of needy scholars. When they came to the house of Bar Bohein they overheard the son saying to his father: "What shall we have to-day for dinner?" "Let us have some endives" (a kind of vegetable). "Which kind? Those of one measure for a mina, or those of two measures for a mina?" "Take those of two measures for a mina; though they be stale, they are cheap." The teachers listening to this conversation said to each other: "What is the use of asking this man for a contribution? Let us go on and attend to our business in this city, and, if we have any time left, we may see him later." They went, took up their collection throughout the city and finally came back to Bar Bohein. When they stated the noble purpose of their mission, he said: "Please go to my wife and tell her in my name to give you a measure of denarii (a Roman coin)." They went to his wife and told her: "Your husband wants you to give us a measure of denarii for the support of needy scholars." "Shall it be a heaped-up, or even measure?" asked the wife. "We do not know; he simply said a measure." "Well, then, I shall give you a heaped-up measure, and if my husband did not mean it so, I shall bear the additional expense myself." They went back to the man and thanked him right heartily with the wish: "May the Allgood repay you for your kindness." He asked them: "And how did my wife treat you? Did she give you a heaped-up, or an even measure?" They told him all she had done and said. "Yes," said Bar Bohein, "my wife understands me perfectly; she did exactly what I meant her to do. But why did you not come to me when you started on your collection?" They told him: "We overheard your conversation with your son about the arrangement of your dinner and thought that a man of such means, who prefers endives of yesterday, because they are cheap, though stale and unpalatable, could not be liberal." "Mind," he said, "in regard to myself I can be economical, but I cannot be economical in regard to public affairs and the fulfilment of my duty toward my Creator."

(Esther rabba I.)

The Law and Life.

SIGNIFICANT QUOTATIONS FROM PULPIT UTTERANCES OF ISRAEL'S SPIRITUAL LEADERS.

Israel and Progress.—Silently, persistently, ceaselessly, the Jew has pointed the way in the progress of human development. He has been family, he has been clan, he has been tribe, he has been nation, he has been racial unit; he is now the world-citizen, the type of the universal. Bound by no political bands, held by no national limits, child of every clime, citizen of every government, scattered the wide world over, yet by the power of his religious ideals he displays a solidarity, a cohesiveness, a unity in hope and aspiration which are the token of the promise and power of the universal human brotherhood. His family is the family of humanity; his kingdom is the *mamlecheth kohanim,* the kingdom of priestly service; his empire is the empire of faith. O marvel of human records! Miracle of men's annals! What Balaam is there that can stand on the heights of history and o'erlook thy record, but that like him of old, he must perforce bless where he would curse, praise where he would condemn, and again cry aloud: "How goodly are thy tents, O Jacob! thy dwelling places, O Israel!" . . . . To emphasize the universal above the personal, the welfare of the human race above the aggrandizement of any nation or people, is the purpose and the power of the Jewish religion. The watchmen in the tower of Israel are yet needed to proclaim the noble ideal of a humanity consecrated to this wider task. The God of Abraham, Isaac and Jacob, whom Pharaoh knew not, is yet to make, through His people, a wider redemption of the human family from the serfdom of its selfishness and the slavery of its moral stultification.—Rev. Edward N. Calisch, *Congregation Beth Ahaba, Richmond, Va.*

The Persistence of the Jew.—The persistence of the Jew, whose continued martyrdom has been described as "the greenest bay-leaf in the crown of Jewish history," may be justly termed the most unique event in the world's history. It is a phenomenon not alone religious, but also historical. He has survived all indignities hurled at him, all massacres directed against him, all attempts to seduce him from his unadulterated faith. And not less due to his Judaism is this persistent survival. Although its embodiment suffered the influence of various philosophic systems, yet *"Isbusho mitzei ve-hu Ibri"*—in spite of the outer garment being foreign to its nature, the native Jewish is enshrined within. "The thorn-bush burned with fire, yet the thorn-bush was not consumed."—Rev. Montague N. A. Cohen, *Congregation Beth Israel, Tacoma, Wash.*

Morals of To-day.—Much fault is found by pessimists with the morals of the present day. That there is ground for complaint I would be the last to deny. I would have to shut my eyes to the crowded condition of our penal institutions, and to our busy courthouses, nor ever read a newspaper, and feign ignorance of the corruptions in high life and in low-life to claim moral perfection for this age of ours. I know of the laxities that are tolerated in the so-called best society. I know of the vices that fester uncontrolled on the very surface of the fashionable world. I know of the barter of daughters and of the angling for golden fish in the sea of matrimony. I know of the moral sins that are winked at simply because they who indulge in them are people of large means and of high position, people who, though they may have violated every one of the Ten Commandments, have been scrupulously careful not to transgress against the eleventh commandment, which, in the Bible of their religion, reads: "Thou shalt not be found out." But I also know that in all the centuries that civilized man has lived upon the earth there has never been an age in which the moral sense was as deeply and as widely diffused as at the present time. I have the Bible, I have the writings of ancient Greece and Rome and of other nations of antiquity, I have the histories of more recent peoples, to confirm my belief. Never in the history of man have human rights been regarded as sacred and human possessions as inviolable. Never before have nations been so fearful of waging cruel war and of shedding innocent blood. Never before have nations been so powerfully swayed by the might of right. By that might whole empires have in our day been made to tremble, and vast armies have been made to cower.—REV. DR. JOSEPH KRAUSKOPF, *Congregation Keneseth Israel, Philadelphia.*

REAL RELIGION NOT WANING.—Religion, in order to be true to its mission, must seek to develop man's capacities, for the appreciation and realization of the infinite in nature and the beauty in morality. As the plant seeks light, so man's soul yearns after God, the source of all light; but as the plant under the overhanging rock may wither for the want of light, though the sun may be shining in the heavens, so a man may decay spiritually with the stone of materialism and indifference protruding over him. When, however, religion sheds a ray of true spiritual light man leaps forth with joy from his narrow abode into the open, where he can look upward into the smiling face of heaven. Man is to-day as eager for spiritual truth as he ever was. If he adheres less to the narrow theology of former years, it is because his conception of God is deeper and broader. In so far as religion stands for humanity and morality, the world is more religious to-day than it ever was. . . . . What the modern educated man wants is an intellectual and ethical interpretation of God and of man's relation to Him. He does not expect mathematical proof of spiritual truths. No! So great is his love for truth that he is ready to embrace probable truth. The proof of God's existence and God's love is to be found in human reason and in the human heart. As the body of clay points to the earth as its source, so man's higher mental powers and man's nobler and finer instincts point to some higher source above.—REV. DR. BERNARD M. KAPLAN, *B'nai Israel Congregation, Sacramento, Cal.*

FALL NOT OUT OF THE WAY.—If the fundamental law for nations and religions is "Abide with each other in peace," how much more vital for the members of a congregation. Differences of opinion are necessary for growth, but these are to be quietly argued, not heatedly discussed. Some people are like powder-boxes, and explosions are of frequent occurrence. Let us rather be considerate towards one another, lay stress on our associates' good qualities, and broaden the border-land of agreement by kindly temper and loving sympathy. In no other way is synagogue peace possible; in no other way can a helpful activity be maintained. Pity that saints at times can be savages, when nowadays savages are fast becoming saints.—REV. ABRAM S. ISAACS, *Congregation Bnai Jeshurun, Paterson, N. J.*

PARENTS AND CHILDREN.—What should we do that we may make of our children beneficent influences? What steps can we take to insure that our children may be blessed, that they may be a joy to themselves and a source of benediction to others? There can be laid down no law that may absolutely effect this cherished desire of our hearts. Yet, if the following rules were faithfully followed we should be taking precautions to insure the fulfillment of our hopes. These rules I have called "The Parents' Ten Commandments," and they run as follows:

I. Be loving to your children!
II. Don't ask impossibilities of them!
III. Never deceive them!
IV. Keep your promises with them!
V. Correct their evils early!
VI. Don't exaggerate to them the value of wealth!
VII. Don't do or say what you would not have them do or say!
VIII. Show no favoritism!
IX. Make your house a home for them!
X. Give them a religion!

. . . . The higher life is not spontaneously generated. It is the gift of pre-existing life. Character must be bred. The moral and the spiritual life must be awakened by being called into existence through precept and example. Instruction is great, but example is greater. "He who gives his child good instruction, but sets him a bad example, is like one who gives food in one hand and poison in the other." Precept seems; example is. The rule for children seems to be: "Do as I say, but do not do as I do." Eloquence is dumb at the side of example, for an act speaks where words have no voice. The mind is like a prepared photographic plate; it is the light of example that paints the indelible impression on it. The Arabs say: "A fig tree looking on a fig tree becometh fruitful." Example speaks every language and appeals to every grade of intellect. When they brought the great Sistine Madonna from Piacenza to Dresden there was no place to hang it, except where the throne was placed. Whereupon the King, Augustus III., with his own hand pushed away the throne, saying: "Make room for the great Rafaello." So it is with example. Every other moulding force must make way for it. It is the greatest of all formative powers. "Show me how," was the answer given by the crab to its mother, who complained that it did not walk forwards. And this is the cry of the child to the parent: "Show me how."—Rev. Dr. J. Leonard Levy, *Congregation Rodeph Shalom, Pittsburg.*

Jews and "Assimilation."—Mr. Zangwill has just married a non-Jewish young woman—and probably his descendants in the third and fourth generation will not yet have become sufficiently "assimilated" to forget their Jewish blood and to lose intense sympathy with the universal Jewish brotherhood. The individual Jew here and there may intermarry with non-Jews (that kind of union may rapidly increase, with resultant improvement of the human strain of both elements), but no general assimilation through intermarriage is at all likely while persecution, hatred, ill will, or prejudice towards the Jew continues. The world may some day kill the Jew with kindness; it will never persecute, reason, or "confer" him out of existence. The Jew has the right to refuse intermarriage—at least as strong a right as any of the hereditary aristocracies or the mushroom plutocracies have the right deliberately to refuse marriage with any but their own class. The Jew's assumption of spiritual aristocracy and religious leadership may be presumptuous and indefensible from any point of view but his own (I do not now undertake to defend his attitude), but he is entitled to assuming and maintaining it and proving it—let him not forget the constant proving of it! His one time intense national sense has survived in this guise, and he uses it, perhaps unconsciously, as the one means for religious self-preservation. If the world hate him therefor—why, then, let the world look to itself, for the Jew will not give up his identity and his religion even to win the world's love. Such, at any rate, is my interpretation of the Jews' purposed and unpurposed aloofness—whatever may be my own particular views of its desirability or undesirability.—Rev. Charles Fleischer, *Temple Adath Israel, Boston.*

Of Interest to Jewish Readers.

UNITED STATES.

Jan. 6.—Michael Levi Rodkinson, editor and translator of parts of the Talmud, died of pneumonia in New York in his seventy-second year. He was born in Dubno, Government of Mohilef, Russia. From his native land he drifted to Germany, issued in Königsberg the Hebrew weekly *"Ha-kol"* (The Voice), and later a Yiddish paper. In 1888 he came to this country and endeavored to establish his papers here, but his efforts in that direction proved fruitless. Michael Rodkinson was best known for his translation into English of parts of the Talmud. He only recently published a "History of the Talmud."

Jan. 7.—At a meeting of members of the downtown Jewish community of Philadelphia a "Jewish League of America," an outgrowth of the United Kishineff Relief Committee, was permanently organized and a National Propaganda Committee of fifteen elected to organize branches of the League throughout the United States. The purpose of the League is the creation of an organization that shall be ready in case of need to come to the relief of the Jews of eastern Europe who may be victims of persecution. Rabbi B. L. Levinthal and Nathan Gravey, who presided at the meeting, explained its objects and urged Philadelphia Jews to take the initiative in the creation of a national movement.

Jan. 10.—The exercises marking the inauguration of the teachers' course at the Jewish Theological Seminary of America, New York, were held in the building of this institution. Addresses were made by Prof. S. Schechter, Dr. Cyrus Adler and Louis Marshall. Ninety-three persons registered as students in this course. During the present session, the instruction will be given by Prof. J. M. Asher and the Rev. Dr. Bernard Drachman. The actual instruction began on Wednesday, January 6.

Jan. 13.—Leo N. Levi, President of the Independent Order of B'nai B'rith, died in the Memorial Hospital, New York. President Roosevelt, as soon as he heard of Mr. Levi's death, sent to his widow the following telegram: "Pray accept my heartfelt sympathy." Mr. Levi's death was caused by an attack of jaundice, with which he had been ill but a short time. An operation, performed January 7, only delayed the end. The funeral was held January 15 in Temple Emanu-El. Dr. Joseph Silverman and Simon Wolf made addresses, while J. B. Klein, president of District Grand Lodge, I. O. B. B., No. 1, and the Rev. Mr. Seff, in the name of the downtown lodges, spoke in Salem Fields cemetery.

Leo N. Levi was born September 15, 1856, in Victoria, Texas. After studying at the University of Virginia, he was admitted to practice law in Texas at the age of twenty. In 1899 he came to New York city, where he established a law office at No. 27 Pine Street. For years he was judge of the Court of Appeals of the Independent Order of B'nai B'rith, and served as president of District No. 7. His lodge was the Zacharias Frankel of Galveston. In 1900 he was elected, with hardly a dissenting vote, to the presidency of the Order. One of his latest achievements was the establishment of a downtown headquarters for the Order of B'nai B'rith at No. 106 Forsyth Street. Four lodges meet there, their special mission being the amelioration of the condition of Russian and Roumanian Jews arriving in this country.

Jan. 19.—Louis Stern was re-elected president of the Republican Club of the City of New York at the annual meeting. He has also been appointed by President Roosevelt a commissioner at the St. Louis Exposition.

ISIDOR RAYNER.

Elected to the U. S. Senate from Maryland, February 11, 1904.

Jan. 19.—At the opening monthly conference of the Charity Organization Society, Frank H. Ainsworth, president of the New York Immigration Restriction League, made some harsh criticisms upon the Jewish immigrants to this country. Dr. Lee K. Frankel, the manager of the United Hebrew Charities, defended them with spirit. Dr.

Frankel, charging Mr. Ainsworth with misquoting and a lack of information, made the following statements:

Out of eight hundred thousand immigrants who were admitted to this country last year, how many were sent back as becoming public charges? Only five hundred and forty-seven. So far from immigration being a menace, we ought to welcome an immigration which should make so small a return of undesirables possible. Instead of being lax in giving aliens the benefit of its institutions, New York city carries its regulations against them so far that I have known the Department of Charities to return to the immigration authorities persons who applied to it for the cure of some simple disease, on the score that they were not citizens of the country. It is not a question whether an immigrant comes here with money. My father came here with ninety-five cents. A man may come here with $1,000 and yet not be desirable. As to the prevalence of tuberculosis in this city, it is due to the conditions existing here, not to infection by Hebrew immigrants. Read the reports of the tenement-house inspectors from 1860, if you imagine New York was such a healthy and virtuous place before the immigrants came here. The proportion of tubercular cases among immigrants, even among the Jews on the East Side, is smaller than in Fifth Avenue.

Jan. 21.—Joseph Jacobs delivered a lecture at the Jewish Theological Seminary of America on "Innocent III. in His Relation to the Jews."

Jan. 24.—A regular meeting of the directors of the Jewish Theological Seminary of America was held on Sunday afternoon. The board was informed of the election of Professor Schechter, the president of the Faculty, as an honorary and advisory member of the New York University Senate. A letter was read from Judge Sulzberger, who was not able to present, conveying his gift of a library in the following terms:

January 20, 1904.

To Dr. Cyrus Adler, President Board of Directors, Jewish Theological Seminary of America.

My Dear Sir—I hereby give to the Seminary a collection of about seventy-five hundred (7,500) Hebrew and Jewish printed books, and about seven hundred and fifty (750) Hebrew manuscripts, all of which I have lately caused to be placed in your building.

They fairly represent the various branches of Jewish learning.

I have added thereto a number of objects used in the various rites and ceremonies, to serve as a suggestion for the establishment of a Jewish museum in connection with the library.

My hope is that the Seminary may become the centre for original work in the science of Judaism, to which end the acquisition of a great library is indispensable. We and our successors must labor many years to build up such a library, but I believe that a good foundation for it has now been laid.

Convinced that restrictions upon learned bodies hamper their usefulness, I make this gift without other condition than that the books shall be used in perpetuity by the Seminary and such others without distinction of class, as may from time to time be by it accorded the privilege, hoping that its action may always be governed by a generous desire for the advancement of learning.

I make two requests:

1st. That my book-plate shall always be in each book, being renewed whenever necessary, and

2nd. That at some future time I or my legal representatives may be allowed to place in the library, in a separate case, the Hebrew books now in my possession, which formerly belonged to my grandfather and my father. Their number will probably not exceed two hundred (200).

I desire also that so soon as a list of the books and MSS. can be prepared by the librarian, a copy thereof may be appended to this letter as a part hereof.

I have the honor to be

Very truly yours,

(Signed) Mayer Sulzberger.

It was voted to accept Judge Sulzberger's gift with thanks, subject to the conditions and request in his letter, and the president was requested to express to him the gratefull recognition of the board. Mr. Marshall reported on behalf of the executive committee that the second instalment of the endowment fund was fully paid. It was announced that an oil painting of the historian, Heinrich Graetz, by Solomon J. Solomon, A. R. A., of London, had been presented to the Seminary by Louis Marshall. Professor Schechter, the president of the Faculty, presented a statement of the work of the Seminary during the last quarter.

Jan. 24.—The annual meeting of the New York Mount Sinai Hospital, probably the last official gathering in the old building, took place, Isaac Wallach, the president, occupying the chair. The practical work of the institution for the fiscal year has thus been summarized by the annual report: Patients treated in the hospital, 3,540; patients treated in the dispensary, 32,100; patients treated in the outdoor department, 193; accident cases, 533; a total of 36,366 to whom the benefits of the institution were extended without regard to race or creed. The entire subscriptions to the building fund to December 1, 1903, were $1,435,568. There is still required a considerable sum, nearly $200,000, for the unpaid part of contracts for construction and equipment. It is expected that the new building will be open for inspection in March.

Jan. 26.—The annual meeting of the New York Hebrew Free Loan Association took place, Mr. Wilner, the president, occupying the chair. Over seven hundred members and patrons and twelve life members were added to the list of contributors during the last year. The increase in dues was of 40 per cent. ($8,454 to last year's $5,959). The donations amounted to $5,038. At the end of last year the capital of the society amounted to $71,585; during the year there was received a total of $82,029. The total expenses were $6,845. Loans to the sum of $320,740 were granted to 13,143 individuals.

Jan. 24.—The third conference of the representatives of synagogues and kindred organizations in Harlem was held, Daniel P. Hays presiding. The report of the committee on by-laws was adopted, and it was decided to form a permanent organization under the name of the "Hebrew Educational Union of Harlem." The report on the missions was received and discussed at great length. It was resolved to convene a meeting of school teachers in Harlem, hold a mass meeting of parents, and to consider the advisability of establishing a boys' club.

Feb. 2.—The Rev. Dr. David Philipson, of Congregation Bene Israel, Cincinnati, opened the United States Senate with prayer, at the invitation of the chaplain, the Rev. Dr. Edward Everett Hale.

There is no city in the world where the Jews give so much in charity as they do in New York. They support many large institutions for the relief of the poor, the sick and the unfortunate, they help great numbers of helpless, ignorant immigrants to help themselves, and they contribute liberally to non-sectarian benevolent enterprises. The demand, however, is always so great that the funds are inadequate, and great-hearted men and women come to the rescue and wipe out debts and relieve the institutions of their burdens. Thus, Mrs. Jacob H. Schiff recently paid the $18,000 mortgage on the Home of the Emanu-El Sisterhood, and a few days later Mr. Adolph Lewisohn obligated himself to provide the funds for maintaining a school in the Sisterhood's house where unskilled men and women may learn to do work which will enable them to earn a livelihood. Appeals are seldom made in vain, and the liberality of the fortunate usually provides the weapon with which poverty, misery and want are combatted.

This year the demands upon the United Hebrew Charities have been so great, so far in excess of the amount at the disposal of the managers, that there is a deficit in the treasury of about $90,000. The money given to this organization goes to widows with small children and families whose wage-earner has become disabled by sickness or accident; and, this being well known among the Jews of New York, liberal donations are expected.

FOREIGN COUNTRIES.

AFRICA.—Twelve hundred Jewish refuges have arrived at Casa Blanca, Morocco, in absolute destitution, having lost everything through the depredations of neighboring tribes. Local assistance has been rendered them, but this is totally inadequate, and £2,000 are needed to relieve the victims.

Max Langerman, president of the Jewish Board of Deputies for the Transvaal and Natal, undoubtedly the most prominent Jew in South Africa at present, has been elected member of the Town Council of Johannesburg.

On a recreation trip to the Orient, Julius Lewisohn, late chief of the Hamburg firm of S. Lewisohn, Jr., died suddenly at Cairo at the age of sixty-one. He was the brother of the late Leonard Lewisohn, the New York philanthropist.

AUSTRALIA.—Although Miss Vida Goldstein was unsuccessful in her candidature as representative of Victoria in the Commonwealth Senate, she received nearly 50,000 votes. Miss Goldstein stood as a Ministerialist and Protectionist, and her total compares well with the 26,144 votes cast for so well known a man as Sir Bryan O'Loghlen.

AUSTRIA.—Robert Epstein, Landesgerichtsrath in Brünn, Moravia, has been appointed Oberlandesgerichtsrath at the Supreme Court of Moravia, one of the highest judicial positions in Austria.

On January 7, the Beth Hamidrash Society of Vienna held, in honor of the tenth anniversary of the death of Dr. Adolf Jellinek, late chief rabbi of Vienna, a memorial service in the building of the Beth Hamidrash. Chief Rabbi Dr. Adolf Schmiedl delivered the address, while Lector M. Friedmann recited the Kaddish prayer.

The Hungarian Academy of Sciences has awarded a prize of 1,000 crowns to the well-known Jewish writer and poet, Ludwig Palagyi, for his work on "The Slavs."

Sanitätsrath Dr. Albert Weissenfeld, of Klausenburg, has been appointed Professor of Medicine and Anthropology at the University of that city.

Dr. Samuel Kohn, chief rabbi of the synagogue in the Tabakgasse, and Dr. Elias Adler, chief rabbi of Altofen, have been unanimously elected members of the city council of Budapest.

The Emperor has conferred the title of baron upon Peter Herzog, a manufacturer in Budapest, who is also a large landed proprietor. The new baron is a great philanthropist and is a thoroughly zealous Jew. He is the founder of the Queen Elizabeth Sanatorium for Tuberculosis and of the Jewish Hospital in Budapest.

Herr Alexander Wahrmann, who died at Budapest in March, 1897, bequeathed 300,000 florins for the erection of a secondary school for Jewish children. The Jewish community will erect the school in the course of this year.

Joseph Konti, the Jewish composer, has written a new operetta, "The Swallows."

CHINA.—The Shanghai Zionist Association, at its latest meeting, held under the presidency of Edward I. Ezra, passed a resolution affirming its "unswerving loyalty and absolute confidence in Dr. Herzl and the executive committee of the Zionistic Congress, thanking the British Government for its generous offer and approving the expedition of a commission to report on the East African scheme."

ENGLAND.—"The Daily Chronicle," referring to the fact that Miss Susan Hicks-Beach, daughter of Sir Michael, stood for the figure of Britannia, which fills the obverse of the new florin, says that a century ago the Rothschilds adorned their notes with the benevolent face of the Baroness de Rothschild.

A meeting of the Council of the Anglo-Jewish Association was held on January 3, with F. D. Mocatta in the chair. Leopold Schloss reported an interview with a high Turkish official who had expressed the opinion that Jews in the East would have the best chance to advance if they learned the language of the country in which they lived. Lucien Wolf made a confidential statement regarding his visit to Russia and Roumania, giving an account of his interviews with de Plehve and Stourdza.

FIJI.—Frederick J. Barnett has been elected Warden (a post equivalent to that of Mayor) of Suva. He has lived in that town for twenty years.

FRANCE.—The French Institute has bestowed the Ornoy prize (10,000 francs) upon Prof. Jacques Hadamard, of Paris.

The late Baron Arthur Rothschild left valuable art collections to the Louvre and other public institutions of France, including paintings by Greuze, Hobbema, Ruysdael, Wouvermans and Teniers. The Greuze pictures, four in number, are considered to be the best works of that master extant. To the old Cluny Museum Baron Rothschild bequeathed his fine collection of antique rings. To the Central Benevolent Society for Shipwrecked Fishermen and Mariners he left a sum of 30,000 francs for the foundation of a new salvage station and an endowment of 1,200 francs per annum for its maintenance.

Brigadier-General Naquet-Laroque, commanding the Third Artillery Corps, has been promoted to be general of division. He is now the only Jewish general on active service. The other Jewish generals, who are either in the reserves or on the retired list, are: Generals (of division) Sée and Hinstin, and Brigadier-General Brisac. Since the establishment of the Third Republic seven Jews have risen to the rank of general.

The Académie des Inscriptions et Belles-Lettres has elected Dr. Otto Heinrich Hirschfeld, professor of Greek and Roman history at the Berlin University, as associate member in place of his former teacher, the late Prof. Theodore Mommsen.

At a recent sitting of the Senate, M. d'Aunay called attention to the educational work of the Alliance Israélite Universelle, with especial reference to its propagation of the French language in the East. Nevertheless, he pointed out, the Alliance receives no subvention from the French Government, except in Tunis, where, on the recommendation of the Resident General, a grant of 10,000 francs is made to its schools. M. d'Aunay gave statistics, showing that the pupils in the Alliance schools number nearly 35,000, and that its expenditure during 1902 was 650,000 francs, exclusive of nearly 100,000 francs, the cost of maintenance of the Training College for Teachers in Paris.

Last August, a certain M. Libaros, who keeps at Nantes a "Catholic bookseller's shop," affixed on his premises a placard on which Jews and Freemasons—among French anti-Semites the two expressions are synonymous—were denounced as enemies of the country, as traitors in the pay of the foreigner. This placard gave the names of the business houses belonging to Jews and Freemasons, and exhorted the inhabitants not to buy there. Attempts were made, but unsuccessfully, to ascertain the names of the authors of the anonymous placard, which was extensively distributed in the town and district. Thirty-seven of the persons named, having failed to trace the chief offender, took proceedings against the printer, whom they sued for damages. The action has just been tried. The Court awarded each plaintiff 300 francs damages, and ordered the defendant bookseller to advertise the verdict five times at his expense in certain papers. The judgment delivered by the Court breathes a lofty spirit of tolerance. It says, *inter alia,* that by holding up to public execration a large number of most honorable fellow citizens, the author or authors of the anonymous placard committed a despicable act, an attack upon the liberty conceded to all Frenchmen by the institutions of the Republic, of thinking and believing as they please.

The Minister of Education has just withdrawn his refusal to license a violently anti-Semitic play by M. Guinon, *"Décadence,"* the aim of which is to show the injury inflicted upon modern society through the influence of the Jews. The performance of the play was prohibited by the censor, despite the demands of Drumont's friends, on account of its emphatic anti-Jewish character. It will, however, be produced shortly at the Vaudeville Theatre, the Minister having ordered the omission of the most violent passages. He has probably been obliged to adopt this course as a pendant to the license he had also granted for the production of an anti-clerical play, *"Ces Messieurs,"* by M. Ancey, which has lately been performed in Brussels. This drama will be played at the Gymnase, the theatre managed by M. Franck, who no doubt desires to favor all views and will now present to his subscribers the Priest after having given them the Jew in the *"Retour de Jérusalem."*

The Municipal Council of Paris, which is for the most part Nationalist and anti-Semitic, has just named one of the streets in this city Rue Eugéne Manuel, after the distinguished poet and dramatist, who died in June, 1901. He was one of the founders of the Alliance Israélite Universelle in 1860, and at the time of his death was a member of the Central Consistory of the Jews in France.

President Loubet has signed a decree authorizing the acceptance of the gift of Daniel Osiris, who presented the château of La Malmaison and its dependencies to the State. The château, which is about 30 kilometres from Paris, was built in the middle of the eighteenth century, and was the residence of the Empress Josephine, who purchased it in 1798. It was transformed by the architects Percier and Fontaine, and among the notabilities who frequented it were Bernardin de Saint Pierre, Ducis, Legouvé, Volney, Méhul, Talma, Girodet, and Gérard. It was abandoned by the Imperial Court in favor of Saint Cloud, but Josephine retired there after her divorce, and died there in 1814. Napoleon stayed there for five days after the battle of Waterloo. Napoleon III. intended to convert the château into a museum of the First Empire, but the undertaking, though begun, was not completed. The château afterwards became private property, but the arrangement of the Consular apartments was retained. In 1870, during the siege of Paris, the park of La Malmaison was the scene of a fierce action between the French and Germans at the time of the sortie of October 21.

Baron Edmond de Rothschild has endowed a chair of Assyriology and exegesis of Psalms at the Paris Rabbinical Seminary, and his wife, the daughter of the late Baron William de Rothschild, has offered to pay the expenses for additional courses of religious instruction for children in the outlying districts of Paris.

GERMANY.—The Lehrandstalt für die Wissenschaft des Judenthums (Berlin) has received from Nathan Bernstein a gift of 100,000 marks ($25,000). This sum will enable the institution, which was founded by Abraham Geiger, Moritz Lazarus, Heinrich Steinthal and other masters of Jewish science, to consider, for the first time in its existence of thirty years, the erection of a building of its own.

Prof. Eugen Goldstein, physicist at the Royal Observatory, Berlin, has obtained a prize from the French Institute in recognition of his discoveries in physics.

Justizrath Dr. Nathaniel Hirsch died at Frankfort-on-the-Main on December 31, at the age of sixty. He was the youngest son of the famous rabbi, Dr. Samson Rafael Hirsch, the author of the "Nineteen Letters of Ben Uziel" (English translation by Dr. Bernard Drachman, 1899, Funk & Wagnalls Company).

Sylvain Berr has been elected mayor of Saarburg (Lorraine), receiving 17 votes out of 23.

At the last meeting of the Hilfsverrein der Deutschen Juden it was stated that the society now numbers 4,500 members, against 3,000 at the end of 1902; that it has come into possession of 300,000 marks from the estate of the late Baroness Cohn-Oppenheim for the promotion of education; and that the amount raised by it for the relief of the sufferers from the excesses at Kishineff and Gomel amounted to 543,000 marks.

Notwithstanding the strong opposition of the anti-Semites, Herr Glaser, of Blankenburg, has been elected a member of the Brunswick Diet by a large majority. He is the first Jewish deputy in the duchy.

Karl Emil Franzos, the Austrian novelist, whose death at Berlin on January 28 is announced, was born October 25, 1848, in the Russian government of Podolia. He spent his childhood in Galicia, where his father was a physician, attended the German gymnasium at Czernowitz and studied law at the Universities of Gratz and Vienna. Later he devoted himself to journalism and traveled extensively, writing several popular books on the social conditions of the countries he visited. From 1882 to 1885, he edited the *"Neue Illustrirte Zeitung,"* and in 1886 founded the *"Deutsche Dichtung,"* of which he was the editor. He removed to Berlin in 1887. Though his writings on subjects of a literary and critical character won him a high place among German authors, he is best known for his remarkable sketches of Galician ghetto life in such books as *"Die Juden von Barnow"* (1877), *"Moshko von Parma"* (1880) and *"Judith Trachtenberg."* His novels lay stress upon the tragic side of Jewish life, as exemplified by the conflict between old and new ideas, of internal and external forces. Among his general works are *"Ein Kampf ums Recht"* (1887), and *"Konrad Meyer,"* a study of that well-known German novelist. Franzos always took an interest in Jewish affairs and held several communal offices in Vienna and Berlin. His widow, Ottilie Benedikt, is also a novelist.

The well-known banker, Consul-General Max von Wilmersdoerffer, recently died in Munich at the age of seventy-nine. As a numismatist he enjoyed a world-wide reputation. His firm was the oldest banking house in Munich, and, notwithstanding the extensive business which was carried on by it, the bank was always closed on Sabbaths and festivals.

On January 18, the Emperor paid an unannounced visit to James Simon. His Majesty examined with great interest the magnificent art collection valued at a million and a half of marks, which Herr Simon has declared his intention to present to the newly-formed Kaiser Friedrich Museum. This fresh instance of Imperial recognition of Herr Simon's munificence and public spirit has special significance, as only a few days ago an anti-Semitic member complained in the Reichstag that the Emperor now sought his friends exclusively among Jews.

Herr Bebel, the Socialistic leader, took part in a recent debate in the Reichstag on an interpellation by Social Democrats, relative to the conduct of Russian police agents in Germany. In the course of his speech Herr Bebel protested against the way in which German Jews visiting Russia were treated. The truth was, he said, that Germany cringed and crawled before Russia. The Kishineff trial had shown what Russian justice meant. Dr. Müller-Sagan, of the Radical Left, also called attention to the arbitrary and vexatious treatment of Jewish travellers of German nationality in Russia.

Privy Judicial Councillor Dr. Freund has been elected, for the nineteenth time, president of the town council of Breslau. Judicial Councillor Salz has been elected to a similar position at Posen. His immediate predecessor, Judicial Councillor Dr. Lewinski, is also a Jew. Max Simon, president of the Jewish congregation, has been elected a member of the town council of Elberfeld. This is the first case of a Jew having been chosen to this body.

In 1902 thirty-one Jews in Saxony embraced Christianity (principally in Leipzig and Dresden), while one Christian was converted to Judaism.

Prof. Dr. Paul Ehrlich, of Frankfort-on-the-Main, known for his serum researches, was awarded by Emperor William II. the *"grosse Verdienstmedaille,"* the highest official distinction conferred upon a scholar or artist in Germany.

Albert Samson (born in 1837 at Breslau, died at Brussels in 1903), left 500,000 marks to the Munich Academy of Sciences, for the special promotion of researches in ethics.

ITALY.—Flaminio Servi, chief rabbi of Casale-Monferrato and editor of the *"Vessillo Israelitico,"* died January 23, after a short illness.

PALESTINE.—The latest "Quarterly Statement" of the Palestine Exploration fund continues the report of Mr. Macalister's excavations at Gezer. A large pool of the Maccabæan age has been cleared, and various minor objects have been found. Among pre-Hebraic finds is the first representation of an adult human sacrifice discovered at Gezer. The Seleucid tombs are also of importance, so are the Astarte plaques, the Egyptian objects and two cuneiform tablets which were unearthed at Taanach. Sir C. W. Wilson concludes his somewhat indecisive articles on the site of Golgotha. If the traditional site was outside Jerusalem at the beginning of the Christian era, Jerusalem must have been a small city indeed. R. Rhené Spiers treats of Baalbec, especially with regard to the newly discovered peristyle and the great basilica. William Ackroyd assigns, as the principal cause of the saltness of the Dead Sea, the atmospheric transportation of salt from the Mediterranean. Dr. E. W. Gurney Masterman has some important observations on the Dead Sea levels.

PERSIA.—A Reuter telegram from St. Petersburg, despatched on January 3, stated that an attack on the Jews had been planned among the Persian population at Urmiah, but that, owing to the energetic intervention of the Russian vice-consul, disastrous consequences had been averted, and the ringleaders had been arrested.

ROUMANIA.—There is an agitation on foot among the Jews of that country to oppose the illegal maintenance of the oath *"more judaico,"* a sad remnant of the anti-Jewish legislation of past centuries.

The emigration of Jews from Roumania continues on fairly extensive lines. From October 24 to December 12, 1903, 1,005 persons left the country for America. All of them were sent by the Jewish Colonization Association, and had, therefore, been carefully selected. It has been estimated that within recent years no less than 40,000 Jews have quitted Roumania. This large exodus is viewed with alarm by Roumanian statesmen, as a great proportion of the emigrants were producers and taxpayers.

One of the latest acts of the Chamber of Deputies with reference to the Jews was the rejection of the petition for naturalization presented by M. Michel Daniel. Commenting on this step, M. C. Mille, a member of the Chamber, writes in his paper *"Adeverul"*:

> The question is: What did the Chamber of Deputies mean by rejecting M. Daniel as a would-be Roumanian citizen? There was a whisper in the lobby, that he must be rejected, because he was a banker or the son of a banker. This explanation might have been accepted if the same Chamber had not, last year, admitted as Roumanian citizens many Jewish bankers, such as MM. Mendl, Predinger, Schapira, etc. If the Chamber were honestly opposed to the naturalization of Jewish bankers, its duty was to show its sympathy with intellectual Jews. But the fact is that many intellectual Jews, like M. Daniel, not being protected by high officials, have continually been rejected. If Jewish capitalists and intellectual Jews are not admitted as citizens, what conclusion must we come to? We cannot but conclude that the majority of the Members of Parliament are simply and purely anti-Semites, and that this anti-Semitism is weakened whenever a Minister insists that a certain Jew must be naturalized. Those who are not backed by Ministers are rejected without the least hesitation. We leave it to the Deputies and Senators to decide whether such a policy is beneficial to the country, and in compliance with the principle of tolerance of which we are so fond of boasting.

According to the same paper M. Michel Daniel is neither capitalist nor banker, neither usurer nor landowner. He is merely a licentiate-in-law of the University of Jassy, and a Doctor of Law of the University of Paris, where he now resides. M. Daniel is an officer in the Roumanian reserves; his grandfather and father were both naturalized. He is the chairman of the Roumanian National Association, of Paris, and, accompanying the petition in which he asked for naturalization was a memorandum signed by all the Christian Roumanian students in Paris, requesting Parliament to admit M. Daniel as a citizen. Among the signatories were members of the best Roumanian families, and patriots, such as MM. Bratianu, Radovici and Diamandi.

The anti-Semitic paper, *"Ecoul Roumaniei,"* has been enraged by a fête which took place recently at Piatra, and was organized by the local artisans. At this fête the Jewish and Christian workmen shook hands, and pledged themselves always to live in harmony. On the programme two hands clasped together were printed as a symbol of brotherhood. The *"Ecoul Roumaniei"* denounces the Christian artisans as traitors to the country.

Dr. Istrati, a former Minister of Public Worship and Education, was recently publicly entertained in Bucharest by many of the foremost representatives of art and science. In the course of his speech, Dr. Istrati said: "No one ought to be praised for being a patriot, as it is everyone's duty to love his fatherland. I myself learnt patriotism from two foreigners. It was a mistake to exclude Jewish children from Roumanian schools. Jewish children must be educated in the same manner as Roumanian children, in order that they may become good citizens. The present treatment of the Jews in Roumania must be completely altered. Roumanians must endeavor to attach to themselves all Jews who are sincerely desirous of associating with them."

RUSSIA.—Marc Lvovich Dillon, the only Jewish judge in Russia, died in St. Petersburg on December 23. He was born in February, 1843, at Ponevyezh, educated at the *yeshibah* of Wilna and graduated in 1867 from the Faculty of Law of the University of Moscow. He was chief secretary of the Senate. In 1893, he was made State Councillor, which title in Russia raises its holder to the rank of the hereditary nobility. When in 1896 a *ukase* refused admission to the bar to Jewish attorneys, an exception was made in his favor. On June 16, 1898, while defending a case in the Supreme Court, he was stricken with paralysis.

The wild agitation of Suworinsen, in his *"Novoe Vremya,"* against Jews, Poles, Germans and Finns has had an unexpected result in the family of the agitator himself. His son has founded a daily called *"Russ,"* wherein he advocates a more liberal policy against "the foreigners," and in his first issue the son attacks the father violently.

According to the *"Petersburgskija Viedomosti,"* the beer and wine trade will also be withdrawn from the Jews in the near future.

The governor of Grodno prohibited at the last moment the rabbinical conference which had been organized upon the initiative of the rabbi of Poltava.

The Jews who have recently been expelled from Port Arthur by the Russian Viceroy Alexieff, have sent a delegation to Warsaw to obtain from its governor permission to settle there or in Lodz.

According to the report of the Moscow correspondent of "The London Times" of February 2, the position of the Jews in that city has been particularly difficult during the past year.

After the expulsion in 1891, 30,000 Jewish workingmen and artisans, with Jews who were members of the First Guild of merchants, and those academically educated, were allowed to remain. Recently the Governor of the city ordered strict inquiries in regard to the domiciliary rights of these persons, and on the discovery of the slightest flaw expulsion follows. A number of families whose grandfathers during the fifties obtained the hereditary freedom of the city have suddenly been expelled. It came to light that persons by whom the freedom was obtained had paid taxes as members of the First Guild for eight years only. According to a recent law the freedom of the city is not granted unless such taxes have been paid for ten years. This law has been applied to dead Jews, and on the strength of it their descendants have been forced to leave Moscow. The police are carrying out the task imposed upon them with great zeal, and are searching Jewish houses at all hours of the day and night. Those Jews having means are taken to the railway station and compelled to buy tickets to the first station within the Pale. The poor are forwarded to the Pale *par étape,* often in company with criminals.

A Dalziel telegram from St. Petersburg, dated January 1, says:

M. Plehve, the Minister of the Interior, has decided to extend the zone in which the Jews are authorized to reside in Russia, and has selected fifty-seven new centres of residence for them, spread over twenty-three different districts, and embracing eight fresh provinces. In a report to the Czar recommending this measure, the Minister says the Jews have overrun their present limits, with the result that they are no longer able to find proper employment, and much distress prevails among them accordingly. From motives of humanity it is imperative to allow them to go to other parts of the empire, and to afford them facilities for existence. Notwithstanding the strong opposition to the proposal from some influential quarters, the Czar has resolved to sanction it, and a decree to this effect is expected to be signed and promulgated within the next few days.

A Review of Jewish Reviews.

ALLGEMEINE ZEITUNG DES JUDENTHUMS, BERLIN.

Jan. 1.—Bedürfen die Juden einer besonderen nationalen Erziehung?
  Heinrich Bloch: Das Judenthum in der deutschen Vergangenheit (occasioned by Georg Liebe's book).
  Max Doctor: Jüdische Künstler (on the work published on the subject by the Jüdischer Verlag, Berlin, 1903).

Jan. 8.—Ein allgemeines Archiv des Judenthums (the suggestion of Dr. Zivier to establish in Berlin special archives for the preservation of documents pertaining to the history of the Jews in Germany).
  Henriette Fürth: Bilder aus und Reformvorschläge für Galizien.
  B. W. Löwenberg: Jüdische Aertze am Hofe des Zaren zu Moskau ins 15 und 17 Jahrhundert.

Jan. 15.—Ein Appell an die Menschlichkeit (appeal in behalf of the Jews of Russia; occasioned by the recently published German translation of Leo Errfera's book: "Emancipation or Extermination?").
  S. Ochser: Hammurabi und Moses (on D. H. Müller's essay in the report of the Jewish Theological Seminary of Vienna).
  D. Simonsen: Eine ungerechtfertige Anklage gegen Graetz (against Eduard Duckess).
  Emil Jonas: Meyer Aron Goldschmidt (biographical sketch of the Danish poet.)

Jan. 22.—Erzbischof Kohn.
  Cohn: Die neue Dessauer Stiftung (foundation of the late Baroness Cohn-Oppenheim).
  Albert Katz: Aus dem Garten der Hagada.
  Emil Jonas: Meyer Aron Goldschmidt II.

ALTNEULAND.

(Monthly, Berlin.)

January.—O. Warburg: Palästina als Kolonizationsgebiet.
  A. Aaronsohn and S. Soskin: Die Rosinenstadt Essalt.

AMERICAN HEBREW, NEW YORK.

Jan. 15.—Dr. Cyrus Adler: Jewish Educational Problems (lecture delivered at the Jewish Theological Seminary, January 2).

Jan. 22.—Dr. Cyrus Adler: Jewish Educational Problems (concluded).
Abram S. Isaacs: Dr. Jastrow's Dictionary of the Talmud.

Jan. 29.—Rev. Dr. H. Pereira Mendes: The Rabbi and the Community (annual presidential address delivered January 13, before the New York Board of Jewish Ministers).

AMERICAN ISRAELITE, CINCINNATI.

Jan. 14.—Max Heller: Doktor Kohn (on Max Nordau's play).
J. H. Hollander: Why Jewish Charities Should be Separated. (Lecture delivered December 3, 1903, at Baltimore).
Proceedings of the meeting of the Board of Governors of the Hebrew Union College (December 29).

Jan. 21.—Leo N. Levi (obituary).
Max Heller: Our Russian Brother.
Jacob Voorsanger: Zionism (open letter to Simon Wolf; reprinted from "Emanuel").

Jan. 28.—Henry Schwab: His Face Is Not His Fortune (reprinted from The New Era Illustrated Magazine).
Jacob Voorsanger: Zionism (continued).
Harris Weinstock: The Social Status of the American Jew.
Rahel Varnhagen (reprinted from "Longman's Magazine").
G. Deutsch: "Feeling Like Cicero."
M. L. Margolis: Spiritual Zionism and Reform Judaism (reprinted from "The New Occident").

ARCHIVES ISRAELITES, PARIS.

Dec. 24.—H. Prague: Le Sionisme au Revolver (on the assault upon Dr. Max Nordau).
M. Schwab: Le Dr. I. M. Rabbinowicz I.

Dec. 31.—L'Oeuvre de l'Alliance Israélite au Sénat.

Jan. 7.—H. Prague: La Question des Races.
M. Schwab: Le Dr. I. M. Rabbinowicz II.

Jan. 14.—H. Prague: Une Faiblessé d'Israel.
Le Dr. Camille Delvalle (necrol).

Jan. 21.—H. Prague: Le Faute des Catholiques.
M. Schwab: Le Dr. I. M. Rabbinowicz III.
Lubetzki: Où en est le Sionisme?

BUDUSHNOST, ST. PETERSBURG.

Dec. 25.—The Attempt on Max Nordau.
The Situation of the Jewish Children in Russian Factories.

Dec. 11.—The Recent Election of the Collegium Rabbinicum in Odessa.

Dec. 18.—Suworin: The Jewish Question.

GENERALANZEIGER FÜR DIE GESAMMTEN INTERESSEN DES JUDENTHUMS, BERLIN.

Dec. 7.—Antisemitische Kunstpflege.
Friedrich Spielhagen über Berthold Auerbach I.
Russische Studenten in der Schweiz.

Dec. 14.—Das Fest der Makkabäer.
Ferdinand Stein: Die Wurzeln unserer Kraft (Eine Chanukabetrachtung).
Gedanken eines deutschen Edelmannes über die Judenfrage (Alexander Freiherr von Pawel-Rammingen).
Friedrich Spielhagen über Berthold Auerbach II.
Arthur Nussbaum: Altjüdische Grabdenkmäler in Trier.

Jan. 11.—Positive Leistungen (zur Eröffnung des Preussischen Landtages).
David Trietsch: Jüdische Emigrations-Politik.
J. Herzberg: Friedrich der Grosse und sein Ausweisungs-

befehl gegen die Juden des Netzedistricts.

DER ISRAELIT.

(Organ of Orthodox Judaism, Mayence.)

Dec. 21.—Die Kischinewer Justizkomödie.

Dec. 24.—Hermann Klein: Die ethischen Strömungen der Gegenwart und das Judenthum.

Dec. 30.—Zum 45 Jahresgang (45th anniversary of the paper).

Jan. 7.—Solomon Breuer: Justizrath Dr. Naphtali Hirsch (obituary).

Jan. 11.—Wolff: Warum musste auf Yezîat Mizrayim noch Keriat Yam Suf folgen?

JEWISH CHRONICLE, LONDON.

Jan. 1.—The Dreyfus Case.
The Immigration Question in the United States.
Zionist Meeting in Birmingham.
The Ghetto's Bank.

Jan. 8.—The East African Scheme (correspondence between Dr. Herzl and Narcisse Leven).
Isidore Singer: Greater Zionism.
Israel Abrahams: Adon Olam (sermon).
L. J. Greenberg: Assimilation as a Factor in the Jewish Question (address before the West End Literary Society, January 3).
The late Joseph Kohn-Zedek.
Light on Russian Anti-Semitism.
J. Chotzner: Modern Hebrew Journalism.

Jan. 15.—S. Gordon's new Jewish novel.
A Letter of Meyer Amschel Rothschild (1780).

Jan. 22.—A Limerick Priest's Attack on the Jews.
Arnold White's Proposed Solution of the Jewish Question in Russia.
S. Singer: Where the Clergy Fail.
Laurie Magnus: Liberal and Conservative Judaism (address before West End Jewish Literary Society).

JEWISH COMMENT, BALTIMORE.

Jan. 15.—Peter Wiernik: A Distinctive Russian Charity (historic development of the Gemillat Chassodim Society).
Jacob Bernstein: Ancient Colonization of Jews in Russian Provinces.
Martin Weismann: What are the Jews? (on Stratz' book "Was sind Juden?").
Louis Lipsky: Leo N. Levi.
Sampson Lederhendler: The Unification of Judaism; A Jewish Colony in the Empire of Coulan.

Jan. 22.—Albert M. Hyamson: Isidore Spielman (biography).
S. Gelberg: England's (East African) Offer Still Holds Good.

JEWISH EXPONENT, PHILADELPHIA.

Jan. 1.—Mayer Sulzberger: Books and Bookmen (address delivered at the Jewish Theological Seminary, December 24, 1903).
Publius: Mayer Sulzberger's "Autocommentary."
Louis Marshall: Charity in Ancient Judaism II.

Jan. 15.—Cyrus Adler: Some Jewish Educational Problems (address delivered at the Jewish Theological Seminary, January 7).
Judæus: A New Translation of the Psalms.
Joseph Krauskopf: The Problem of the Ghetto.

Jan. 29.—Milton Goldsmith: The Loves of Poets, from Dante to Swift.
Julius H. Greenstone: The Messiah Idea in Judaism (final lecture).
Heinrich Berkowitz: The Exodus, our Immigration Problem (sermon delivered January 23, at the Philadelphia Rodeph Shalom synagogue).

JEWISH QUARTERLY REVIEW, LONDON.

January.—C. G. Montefiore: Rabbinic Conceptions of Repentance.

Stanley A. Cook: North-Semitic Epigraphy.
H. Hirschfeld: The Arabic Portion of the Cairo Genizah at Cambridge IV.
What is "Jewish" Literature? (Symposium by W. Bacher, A. Wolf and S. Levy).
H. S. Q. Henriques: The Jews and the English Law V.
Felix Perles: Proben aus dem Nachlass von Joseph Perles.
Ludwig Blau: Neue Masoretische Studien.
Moritz Steinschneider: Allgemeine Einleitung in die jüdische Literatur des Mittelalters.

THE MACCABÆAN, NEW YORK.

January.—Rebecca Altman: Jehuda Halevi.
Dr. Herzl and the East African project (Herzl's letter to Sir Francis Montefiore).

DIE NEUZEIT, VIENNA.

Dec. 25.—D. Leimdörfer: Ein Gedenkblatt für Dr. Adolph Jellinek.
Moses Frühling: Sollen unsere Söhne Soldaten werden?

OESTERREICHISCHE WOCHENSCHRIFT, VIENNA.

Dec. 25.—Ein Rückblick (review of the year 1903).
Das Urtheil von Kishenew.
M. Tschernichoff: Die Notwendigkeit einer jüdischen Erziehung unserer Jugend (reprint from the "Jüdische Rundschau," Berlin).
Jan. 1.—Beginn des 3 Jahrzeits für die "Oesterreichische Wochenschrift."
Das Scheitern des Ostafrikaprojectes und die Krisis im Zionismus.
S. Löwin: Ein Capitel über Gleichberechtigung der Juden in Oesterreich.
Bernhard H. Lauby: Die Juden in Bulgarien (continued).
Samuel Kraup: Jüdische Fahnen.
Jan. 8.—Rücktritt des Präsidenten Heinrich Klinger (president of the Vienna Jewish Congregation).
Bernhard H. Lauby: Die Juden in Bulgarien (continued).
Jan. 15.—Fürsterzbischof Kohn. (Ein jüdisch-ungarisches Urkundenbuch (occasioned by the first volume of the Judæo-Hungarian roll book, published by the Hungarian Society for Jewish Literature, Budapest, 1903).
Wilhelm Goldbaum: Der fünfte Band der Jewish Encyclopedia (reprint from the "Perter Lloyd").
Nathan Grün: Die Fahne der Altneusynagoge in Prag.

REFORM ADVOCATE, CHICAGO.

Jan. 2.—Isidore Singer: The Panama Canal and the Russian Exodus (address delivered December 20, 1903, before the Dorshei Zion Society, Brooklyn).
David Blaustein: The Making of Americans.
S. Schechter: A Man of Full Stature (Dr. M. Jastrow).
Jan. 9.—Emil G. Hirsch: In Memoriam (of the victims of the Iroquois Theatre).
Emil G. Hirsch: Under the Lash (on the occasion of the same catastrophe).
Charles W. Pearson: The Deification of Jesus (historically treated).
Jan. 16.—Emil G. Hirsch: Leo N. Levi (obituary).
Emil G. Hirsch: Judaism and the Higher Criticism.
Mrs. Benjamin Davis: A Review of the Jewish Year 5663-5664.
Jan. 23.—The Palestine Colonies of Baron Edmond de Rothschild.
Isidore Singer's Proposal (reprinted from the London "Jewish Chronicle").
Isidore Singer: The Father of Modern Zionism (Moses Hess;

reprinted from The New Era Illustrated Magazine).
A. R. Levy: The Activity of the Jewish Agricultural Society in 1903.
An Eighteenth Century Anglo-Jewish Comedian (Decastro).
Educated Women and the Religion of the Future (reprinted from "The Literary Digest").
Jan. 30.—Emil G. Hirsch: The Doctrine of Evolution and Judaism.
Charles Fleischer: Arnold White's Recent Attempt to Solve the Jewish Question.

L'UNIVERS ISRAELITE, PARIS.

Dec. 18.—L'Antisémitisme au théâtre.
Mathieu Wolff: A Propos de Hanoucah.
Etienne Lenoir: La Brochure du Marquis Agénor, ou Le Manuel du Parfait Antisémite (continued).
Dec. 25.—Le Procès de Kishineff et le Gouvernement Russe.
Louis Lévy: La Religion devant la Science III.
Les Prophètes d'Israël (on the lecture delivered by Jean Réville at the Société des Etudes Juives, December 20, 1903).
Jan. 1.—Les Communauté Israélites et le Fisc II.
Louis Lévy: La Religion devant la Science IV.
Jan. 8.—L'Amour des Concitoyens.
Le Judaïsme Palestinien pendant le Second Temple (on the lecture on this topic by Theodore Reinach).
Juifs Roumains (opinion on their situation by the Roumanian deputy Cantacuzene, professor of civil law at the University of Jassy).
Jan. 15.—Les Communautés Israélites et le Fisc III.
Louis Lévy: La Religion devant la Science V.
Le Dr. Camille Delvaille.
Le cinquieme Volume de la "Jewish Encyclopedia."
Jan. 22.—La Liberté du Dogme.
Mathieu Wolff: L'Idee de Partrie.
Un Sermon de Noël.
Bilande de l'Année, 1903.

VESSILLO ISRAELITICO (MONTHLY, CASALE-MONFERRATO, ITALY).

November.—Flaminio Servi: L'Astronomia nell' Antico Testamento.
Della Cura e Tutela dei Pupilli Seconda la Legislazione Rabbinica.
Giuseppe Cameo: Del Matrimonio Misto e Sue Consequenze.
December.—Influenza dell' Ebraismo sul Corano.
Leone Luzzato: Mosé Belgrado e il Santo Ufficio.
Isaia Levi: Della Famiglia Case-

VIERTELJAHRESSCHRIFT FÜR BIBELKUNDE, TALMUDISCHE UND PATRISTISCHE STUDIEN, BERLIN.

Oct., 1903.—W. Soltau: Protomatthäus oder zur Entstehungsgeschichte des ersten Evangeliums.
B. Jacob: "Im Namen Gottes" II.
Aug. Wünsche: Der Auferstehungsglaube und seine Bewaiserbringung im Neuen Testamente, im Talmud und bei den vor-und nachnicäischen Kirchenlehrern; Der Prophet Jona in der agadischen Deutung des Yalkut Shimeoni; Der Prophet Micha in der agadischen Deutung des Yalkut Shimeoni I.

DIE WELT, VIENNA.

Dec. 4.—Ph. Frankl: Boykott (of the Jews).
Die Juden in Böhmen (present political situation).
Max Mandelstamm (with portrait).
Jan. 1.—Reise durch Rumänien.
Coralnik: Die Gesetze Hammurabi's (concluded).

Jan. 8.—Ein Briefwechsel (on the correspondence between Dr. Herzl and Narcisse Leven).
Friedemann: Werner Sombart und der Einfluss der Juden auf die deutsche Volkswirthschaft.

RECENT PUBLICATIONS

FRANK, ULRICH: Beims Patriarchen, Die Todten (Jewish Tales, Breslau, 1904).

GRÜNHUT-ADLER: Die Reisebeschreibungen des Rabbi Benjamin von Tudela. II part. (Frankfort-on-the-Main, 1903, Kauffmann.)

HEERMANS, JOSEPHINE WOODBURY: Stories from the Hebrew. (New York, 1903.)

HERBST, EVA: Tales and Customs of the Ancient Hebrews for Young Readers. (Chicago, 1903.)

HIRSCHFELD, ROBERT: Saronsrosen Erzählungen und Geschichten für die reifere jüdische Jugend. (Berlin, 1903.)

JUDT, I. M.: Die Juden als Rasse. (Jüdischer Verlag, Berlin, 1903.)

KRAMER, JACOB: Das Problem des Wunders im Zusammenhange mit dem der Providenz bei den jüdischen Religionsphilosophen des Mittelalters. (Strasburg, 1903.)

LAZARUS, M.: Pädagogische Briefe; ed. Alfred Leicht. (Breslau, 1903.)

LONDON, JACK: The Book of the Abyss. Treats of the crowded districts of London, New York and other great cities; contains a chapter "The Ghetto." (London, 1903.)

MARGEL, M.: Deutsch-Hebräisches Wörerbuch; first installment. (1903.)

MONTAGUE, LILY H.: Thoughts on Judaism. (London, 1903; R. Brinley Johnson, publisher.)

SIMON, M.: Sociales zur Judenfrage. (Frankfort-on-the-Main, 1903.)

STERNBERG, WILHELM: Die Krankheit der Juden, die Zuckerkrankheit, eine Folge der rituelle Küche und der orthodoxen Lebensweise der Juden. (Mayence, 1903.)

SALFELD, SIEGMUND: Bilder aus der Vergangenheit der Jüdischen Gemeinde Mainz. (Frankfort-on-the-Main, 1903; Kauffmann.)

STEUERNAGEL, CARL: Hebräische Grammatik; forming part of the "Porta Linguarum Orientalium." (Berlin, 1903.)

TÄNZER, AARON: Judenthum und Entwicklungslehre. (1903.)

WERNER, SIEGMUND: Ruth und andere Gedichte. (Vienna, 1903.)

WOODS, CHARLES COKE: A Pilgrim Jew; a metrical paraphrase of the Ahasverus legend. (Boston, 1903.)

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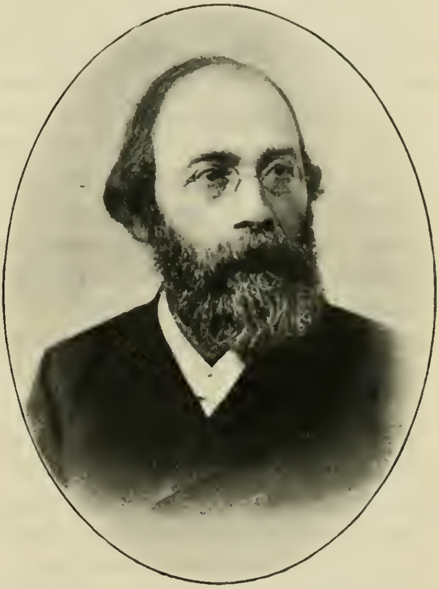
The Development of the Rabbi's Position in the Nineteenth Century.

IN the year 1840 there was founded in Berlin a society the object of which was to encourage and support scientific and artistic efforts among the Jews, and by a system of prize essays, to call forth a solution of important contemporary questions bearing especially upon the Jews and Judaism. At the head of the society was a man who had been the moving spirit of a like organization twenty years before—Leopold Zunz. The second society did not seem able to find a proper field of activity, and after a few years it came quietly to an end. It had done nothing more than to offer a prize in July, 1841, for an essay on the subject: "What Was, What Is, and What Shall the Rabbi Be?" The theme was received with applause; it was, in fact, a subject which, having been widely discussed, sorely needed scientific treatment. The essay was to investigate and make clear the importance of rabbis and of their position in the community, their preparation, qualification and appointment, their effectiveness and their influence in general, taking into consideration the different countries. The competition, with a prize of two hundred thalers—a respectable sum sixty years ago—was repeatedly offered, but as yet the expected scientific solution of the question has not been found, because the task is far more difficult than at first appears.



REV. DR. MORITZ KAYSERLING.

In accordance with the law of universal change, the rabbi at various periods has had different duties and characteristics and has held different positions. A history of the modern rabbinate, especially during the nineteenth century, is an important part of the history of Judaism. In the hope of reviving the question referred to and of inciting discussion of it in view of the increased interest in the subject, let us try to throw light upon the matter from a general point of view.

The position of the rabbi and the demands made upon him are different now from what they were formerly. The rabbi does not appear as a messenger of heaven; he is neither priest nor clergyman; for him there is no consecration, no ordination in the usual sense, for ordination in Judaism is nothing but the recognition of one's ability to decide religious questions, nothing but the granting of permission to decide such questions practically. The rabbis have never wished to appropriate to themselves hierarchic power; their authority has rested solely upon the respect paid to their rabbinical learning in general.

Formerly the rabbi was a teacher, whose duty it was "to learn and to teach." By "learning" was understood the daily study of the Talmud, which of itself was held to be an occupation bringing with it blessing for the whole community. The rabbi had to train the young in the knowledge of the Talmud, and, for the instruction of the people, he had to deliver special addresses, a few times a year, not seldom to the edification of the ignorant masses, besides giving moral lectures in a jargon of which the most of his hearers understood extremely little. Furthermore, it was the duty of the rabbi to act as judge in disputes, and to deliver justice, to answer casuistical questions, and to give decisions concerning what was allowed and what was forbidden. Rabbis who were at the same time men with a general theological knowledge were found very rarely, mostly in the Spanish-Portuguese provinces, in Amsterdam, London and in Italy. In this respect Menasseh ben Israel, Jacob Abendana, David Nieto and David Cohen de Lara tower above their fellows in the profession. The rabbis in German lands who had come from Poland in the seventeenth and eighteenth centuries were with very few exceptions wholly lacking in a general scientific training; indeed, all secular knowledge was a foreign tongue to them.

With the new epoch in the history of the Jews and Judaism, introduced by Moses Mendelssohn, a new era dawned for the rabbinate likewise. As education increased, rabbis of the old stamp were no longer acceptable. With their entrance into civil life, the religious views of the Jews had materially changed; for the modern Jews, who, especially in the first decades of the nineteenth century, had wholly fallen away from the religious life, the position of the rabbi had come to be unimportant. At his best the rabbi was regarded as a relic of bygone times; his whole activity was almost entirely limited to functions connected with the ritual and to giving religious decisions. Everyone was conscious of far outstripping the rabbi in education. The religious needs were lessened; the respect for Talmudic learning and also for the possessor of it—the rabbi—sank from year to year. Since the congregations were no longer satisfied with a person who knew only the ceremonial law, when a rabbinical position became vacant, they saw no reason for filling it; they needed rabbis who were instructed in religion and who could instruct in their turn, but where were they to be found? At the beginning of the nineteenth century rabbis with a scientific religious education were rare.

As political equality for Jews had its beginning in France, so also the elevation of the school system and at least the formal readjustment of the position of the rabbi proceeded from the same source. Out of the Sanhedrin, or the assembly of French deputies, summoned by Napoleon, grew the consistorial organization of the French Jews, with its distinction between chief rabbis (*grands rabbins*), rabbis, and under-rabbis, which soon found its way into Holland, Belgium and the German States which were dependent upon France, like Westphalia. The whole consistorial organization, however, was nothing but a regulative institution for the purposes of state government. The functions of the rabbi consisted in imparting religious instruction, in performing the marriage ceremony and chiefly in recommending obedience to the state law and the conscription. On the other hand, it was not his duty, nor did he have the right, to preach, since many rabbis were not qualified to do so in spite of the examination they had to pass before entering upon their office. Even in 1840, of the eighteen rabbis in the consistorial district of Strasburg, there was only one who could be regarded as qualified; only two could read and write German and a little French, which were at that time the languages of the country; seven could read a little German; eight were wholly ignorant. In the district of Colmar the ignorance of the rabbis was, if possible, even greater. And yet in the neighboring Germany, Jost had already written his "*Jüdische Geschichte*," and Zunz his epoch-making "*Gottesdienstliche Vortrage*."

The first German State which defined the position of the rabbi by law was the grand duchy of Baden, the princes of which have always been noted for liberalism; it was a regent of this little province who wanted to call Benedict Spinoza as a professor to Heidelberg. Only such rabbis could be appointed in Baden as had "studied properly and been regularly examined." Still more important was the law passed in Würtemberg in 1828, which contains exact stipulations concerning the qualifications and ability of the Jewish "clergy," as the rabbis are called; like the church clergy, they are state officials. In Würtemburg the rabbinical candidate must appear at the state university before an examining board consisting of professors from the theological and philosophical departments and of a member of the Jewish consistorial board, and there pass a written and oral examination in "Mosaic theology" and the Talmud and ritualistic laws, in Biblical exegesis, religious philosophy, pedagogics, classic philology, in history and geography, mathematics and physics. After two years' practice as rabbi's assistant, he must pass a second examination. Not until he has passed this does he get permission to act as rabbi. The rabbi has oversight of religious affairs, has to perform and annul marriages, and must preach every Sabbath and deliver a doctrinal discourse in German for young people. In Bavaria also the rabbis were required to have a humanistic education, and had to show that they had studied "Jewish divinity studies" in a Talmud school or with a rabbi. Nevertheless the law was not seldom circumvented, since the rabbi, who had to take an oath of office, was, according to the civil code, regarded as a private person, merely as the servant of a private association. Except in the states mentioned and in a few other German countries in which the Jewish cult was subject to legal organization and, as in Hanover, Braunschweig, Saxe-Weimar, Mecklenburg, etc., was under the guidance and supervision of the district rabbi, rabbinical organization hung completely in the air. Education, qualification and appointment of the rabbis were purely private matters.

REV. DR. LEOPOLD ZUNZ.

Prussia was the only country in which an effort was made to diminish the importance and the authority of the rabbi within the community. The opinion had gained ground among the Jews in the large cities—in Berlin, Königsberg, Breslau—who had more or less turned away from religion and were given up to a dull deism, that the performance of religious ceremonies by a recognized rabbi was not necessary, and that a rabbi was in general superfluous. When, therefore, in 1820, an influential personage in Berlin, the banker, S. L. Gumpertz, a patron of the young Leopold Zunz, was asked by the Government what a rabbi was and what his functions were, he answered: "The rabbi's presence at marriage ceremonies is not necessary; he does not have to impart religious instruction; has no oversight over schools. His activity is limited to answering questions as to permitted and unpermitted foods, and to looking after the butchers." The answer was malicious, but it was wholly in accordance with the system of Jewish laws in Prussia, which completely ignored the existence of the rabbi. Although this decision was disputed by Meyer Simon Weyl, the deputy chief rabbi of Berlin, the state government adopted President Gumpertz's view as to the importance of the rabbi. The state regarded him simply as a private functionary of a religious association which it did not recognize. Not much more favorable than Gumpertz's was the decision given to the Prussian Cabinet in 1843 by the elders of the Jewish community—more exactly, by a banker who was president of the congregation at the time, namely, Dr. Rubo, who was for a short time instructor in jurisprudence at the University of Halle, and then syndic of the Berlin congregation, and by Dr. Leopold Zunz. For fear that the rabbis might develop hierarchic tendencies and appropriate hierarchic authority, they declared that according to the religious ideas of the Jews the rabbi was indeed an official, but that he had no ecclesiastical authority. The rabbi, they said, was not even necessary for the performance of religious ceremonies according to Jewish ritual. The Jewish Church recognized neither a spiritual head nor a distinction between clergy and laymen. Although the rabbi was to be regarded as an expert in religious matters, yet it not infrequently happened that even a strictly orthodox Jew preferred his own opinion to that of the rabbi, and would not allow the latter to dictate to him. Zunz, as well as other Jewish scholars who wished to enter the rabbinical career, or had entered it for a short time, such as Jost, Johlson, Creizenach, Grätz and others, had no especial fondness for rabbis or for the rabbinical profession. In answer to the question as to what the functions of the rabbi really were, Zunz, in his *"Kurze Antworte auf Kultusfragen,"* says that the rabbi as such does not need to be there at all; but "if the congregation calls him, everything depends on the confidence felt in his morality, piety and learning; but he always remains the expert law teacher, the chosen guide; he is neither priest nor clergyman, has no special position and receives no consecration." "His duty is to execute marriages and divorces, to give his opinion either orally or in writing in answer to questions concerning ritualistic and religious matters, to hold public discourses in the synagogue and to oversee the butcher, the baking of the Mazzot and the spring baths." The magistrates of the communities were eager to limit the usefulness and the influence of the rabbi, to reduce him to the position of a functionary with no authority, and to

REV. DR. LUDWIG PHILIPPSON.

make him wholly dependent upon the presiding board.

The regeneration of the rabbinate proceeded hand in hand with the revival of Jewish learning, from single rabbis, who succeeded in gaining the respect even of their co-believers who stood at the highest point in respect to learning. In the twenties and thirties of the nineteenth century certain young men found their way into the rabbinical profession, who, with amazing patience, had collected their knowledge toilsomely in the most varied places, who had studied Talmudic and rabbinical lore in the *yeshiboth*, and had acquired classic-philological and philosophical knowledge in the universities, and who were even provided with the doctor's degree in philosophy; they were also able to teach the people the dogmatic and moral doctrines of Judaism, to preach German sermons, and to impart practical instruction in religion to the young. The young rabbis followed different religious tendencies. Some of them were inclined to orthodoxy, as Isaac Bernuys, in Hamburg; Nathan Adler, district rabbi in Hanover; Samson Raphael Hirsch in Oldenburg; others favored moderate reforms, as Wolff in Giessen, Levi in Fürth, Frankel in Töplitz and Herzheimer in Bernburg. A considerable influence on the elevation of the rabbinate was produced by Abraham Geiger's *"Wissenschaftliche Zeitschrift für jüdische Theologie,"* and by Ludwig Philippson's *"Allgemeine Zeitung des Judenthums,"* also by the rabbinical assemblies called into existence by Philippson, which brought about a greater respect for their position among the people. Both Geiger and Philippson expected the salvation of the rabbinate to come from the foundation of a Jewish theological seminary. With the spread of education and of progressive tendencies, the pretensions of the rabbis also increased. The free *yeshiboth* were no longer sufficient for their needs; they wanted general knowledge besides. The plan of founding a Jewish theological college, the necessity for which began to be perceived, was everywhere joyfully received and aroused universal interest, but it fell to pieces before the lukewarmness of the large Jewish communities, and had no better fate than the plan for a Jewish theological seminary which had been proposed in 1824 by Meyer S. Weyl and had been ratified by the government.

Italian rabbis were educated in the rabbinical college at Padua, which was equipped with scanty means and yet had excellent teachers, such as S. D. Luzatto and Lelio della Torre. French Jews had their *école rabbinique* at Metz. In Amsterdam arose a seminary which supplied the Dutch Jews with rabbis. Only in Germany was there no institution for the education of Jewish theologians, or rather for rabbis, in keeping with the times. To meet this sorely felt need, Jonas Fränkel, who died at Breslau in 1846, left a hundred thousand thalers—300,000 marks—in his will, for the foundation of a Jewish theological seminary in which young theologians might have an opportunity to combine Jewish and general studies in their proper relationship. The school was not opened until 1854, eight years after the death of its founder; it was placed under the direction of Chief Rabbi Zachariah Frankel, the creator of the "positive historical" school, who was called from Dresden. Eighteen years later the "*Lehranstalt für die Wissenschaft des Judenthums*" was founded in Berlin, at which Geiger taught; also the orthodox rabbinical seminary founded by J. Hildesheimer. Five years later the state rabbinical seminary was established from the Hungarian school fund, and about ten years ago the Jewish theological seminary in Vienna was opened. Soon there was no lack of scientically educated—nay, of learned—rabbis, who represented different tendencies, from the most extreme reform to crass orthodoxy.

But does the rabbi who is at the zenith of learning really occupy the position which rightfully belongs to him? Does he enjoy the respect which is due to his position? With the exception of those states where, as in France, Belgium, Baden and Würtemberg, the rabbinical system is legally organized, his position is even yet variable. In Germany it is wholly in the hands of the congregations whether, and on what conditions, they shall appoint a rabbi. In addition, the pernicious custom still prevails, except in the large communities, of making the appointment only for a time, so that the rabbi is in continual incertitude, and finds himself in an oppressive dependence upon the congregation. On the governing board of every congregation there is even yet a bit of the Gumpertz feeling, which would like to place the rabbi in a subordinate position, in spite of his ability. The congregations to-day hold the same attitude as eighty years ago, that the rabbi should have influence only in ritualistic matters, in connection with the *kosher* meat and the direction of religious instruction. On the other hand, now and again rabbis are not wanting who like to play a clerical rôle and place themselves on the same footing with the Christian clergy. The fight which has been going on for decades between Parnassimism and rabbinism is not yet ended, nor will it come to an end until the governments regulate the internal affairs of the Jewish communities.

Until that time shall come it is the rabbi's task to gain the confidence and respect of the community by his work and by his personal bearing. In a certain sense every rabbi is the creator of his own position. He who rightly comprehends the first duty of the rabbi "to learn and to teach"; who works incessantly at his Jewish theological and scientific education, strives to teach, to hold and, if possible, to inspire the people by his sermons; who cares for the religious instruction of the young and imparts it conscientiously; who represents his congregation abroad and, when necessary, is ready to defend it; who with skilful tact gives counsel and help when they are needed; who is of a peaceful disposition, not proud and haughty, nor yet cringing and servile—he who is all these things will never lack for respect, recognition and honor.

MORITZ KAYSERLING.*

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*The Rev Dr. Moritz Kayserling, Jewish theologian and author, was born June 17, 1829, at Hanover. He studied in Berlin and was called in 1861 as rabbi to Endingen, and in 1870 as rabbi and preacher of the Jewish community at Budapest.

He made himself known as a writer through biographies such as that of Moses Mendelssohn (Leipsic, 1862, second edition 1888). He is consulting editor and one of the most important collaborators of "The Jewish Encyclopedia." His works are: "*Moses Mendelssohn's Philosophische und Religiose Grundsätze,*" (1856); "*Moses Mendelssohn. Ungedrucktes und Unbekanntes von ihm und über ihn,*" (1883); "*Sephardim. Romanische Poesien der Juden in Spanien,*" (Leipsic, 1859); "*Menasse Ben Israel,*" (Berlin, 1861); "*Geschichte der Juden in Spanien und Portugal,*" (1861); "*Der Dichter Ephraim Kuh,*" (1864); "*Die jüdischen Frauen in der Geschichte, Literatur und Kunst,*" (Leipsic, 1878); "*Bibliotheca Espanola-Portugueza-Judaica,*" (Strasburg, 1890); and "*Christoph Columbus und der Antheil der Juden an den spanischen und portugiesischen Entdeckungen,*" (Berlin, 1894).

The White Czar.

[In 1877 Maikoff, a Russian poet, wrote some verses prophesying the ousting of the English from India by the Russians. Swinburne replied with this sonnet, which has a particular appositeness just now.]

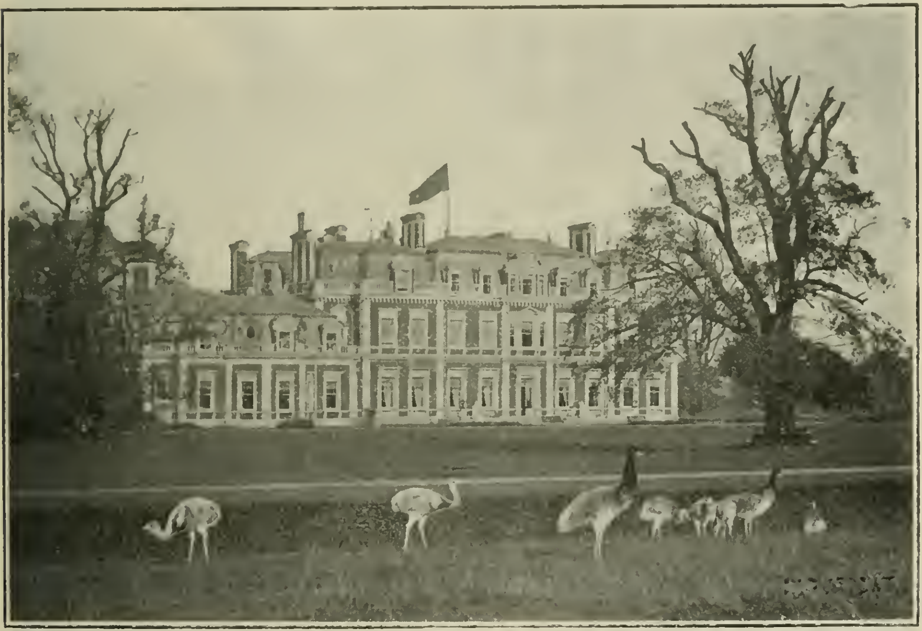
Gehazi by the hue that chills thy cheek
  And Pilate by the hue that sears thine hand,
  Whence all earth's waters cannot wash the brand
That signs thy soul a manslayer's though thou speak
All Christ, with lips most murderous and most meek,
  —Thou set thy foot where England's used to stand!
  Thou reach thy rod forth over Indian land!
Slave of the slaves that call thee lord, and weak
As their foul tongues who praise thee! Son of them
Whose presence put the snows and stars to shame,
  In centuries dead and damned that reek below
Curse-consecrated, crowned with crime and flame,
  To them that bare thee like them shalt thou go
Forth of man's life—a leper white as snow.

—Algernon Charles Swinburne.

Jewish Country Homes of England.

BEAUTIFUL SEATS OF THE ROTHSCHILDS AND OTHER PROMINENT FAMILIES.

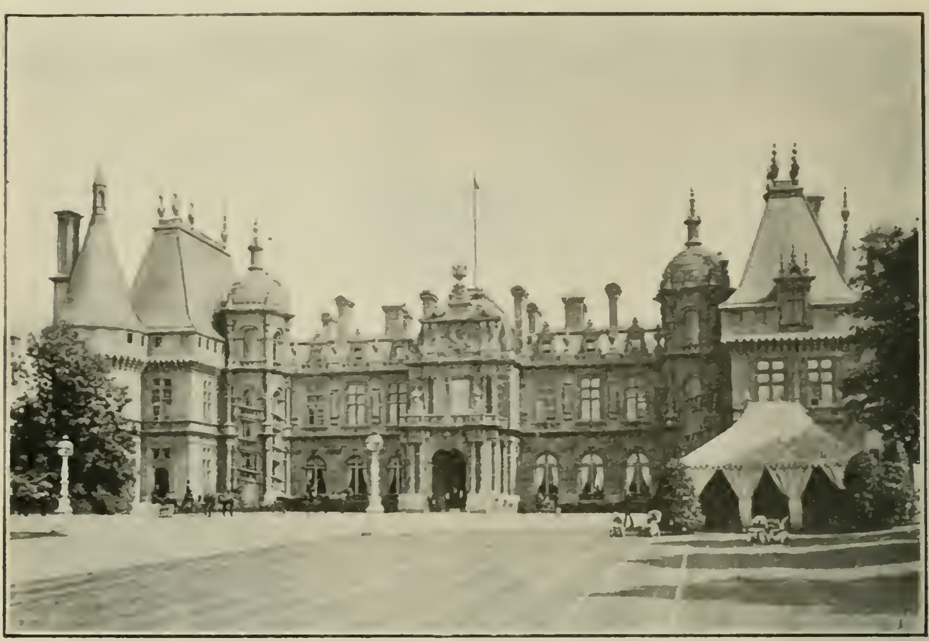
AT the first glance one imagines that the country residences of prominent English Jews might be counted on the fingers of both hands, but it is soon discovered that their name is legion, and that it is almost impossible to include all in the limits of one magazine article. Strangers find difficulty in realizing the number of stately homes which the little island contains, and the mind can at length hardly take in the repetitions of wonderful gardens, galleries and parks of these "show places." The Jews of England possess at the present day a considerable share, and no family is more renowned for its delight in rural life and its taste in adorning the house and developing the garden than the House of Rothschild. In fact, the counties of Buckingham and Hertford might be called the Rothschild shires, for no less than five country seats belonging to the family are to be found



TRING PARK.
The residence of Lord Rothschild.
(*Photograph by Mr. and Mrs. S. G. Payne & Son, Aylesbury.*)

there. Wentmore, now the property of Lord Rosebery through his wife, who was the only daughter and heiress of Baron Meyer de Rothschild, is on the borders of Bucks, too.

The first house to be dealt with is of course Tring Park, the country seat of Lord Rothschild, head of the family, and without doubt the most prominent Jew in England. Apart from the interest of ownership, Tring possesses distinguishing features which would alone render it conspicuous. It is a Mecca on a small scale for the zoölogist. In the heart of the townlet of Tring the Hon. Walter Rothschild, Lord Rothschild's elder son, has erected a museum containing rare stuffed animals collected by him from all parts of the world; and thither the zoölogist delights to come on the days when it is open to the public. But it is only the privileged few who have seen a stranger sight by far—the kangaroos and emus disporting themselves in the park which stretches in front of the house itself. On a bleak day of January, it was doubly fascinating to watch these quaint creatures, who conjure up visions of brilliant sun and blue foreign skies. They have been born in captivity and therefore are acclimatized to the strange British weather. The iron gates of Tring Park are in the main street of Tring—a village of no particular beauty, save for quaint cobbled side streets and a few picturesque houses—and a long avenue of trees



WADDESDON MANOR.

Miss Alice de Rothschild's home.

(Photograph by Mr. and Mrs. S. G. Payne & Son, Aylesbury.)

flanked by grass and ivy borders leads up to the house. The illustration shows the garden side of the house, which is of red brick with white stone facings and dates from the time of Charles II. In the photograph the royal standard is flying, which shows it was taken on the occasion of a visit from the King, then Prince of Wales. Within the house there is much to admire. The hall is oak-panelled, and ancient portraits are let into the panelling at intervals. The oaken staircase branches after the first flight, and glimpses of tapestry are revealed on the upper floor. The dining-room is simple, but boasts the best adornments—a fine plaster ceiling and masterpieces of Reynolds and Gainsborough. The morning-room contains four wonderful carved recesses, in which the most exquisite examples of the early Italian and German goldsmiths' art are displayed. With all its art treasures, Tring Park has still an air of home comfort—an unmuseum-like air, which is peculiar to all the houses of the Rothschild family.

"THE WILDERNESS" AT NEVILL COURT.
(Photograph by John C. Warburg.)

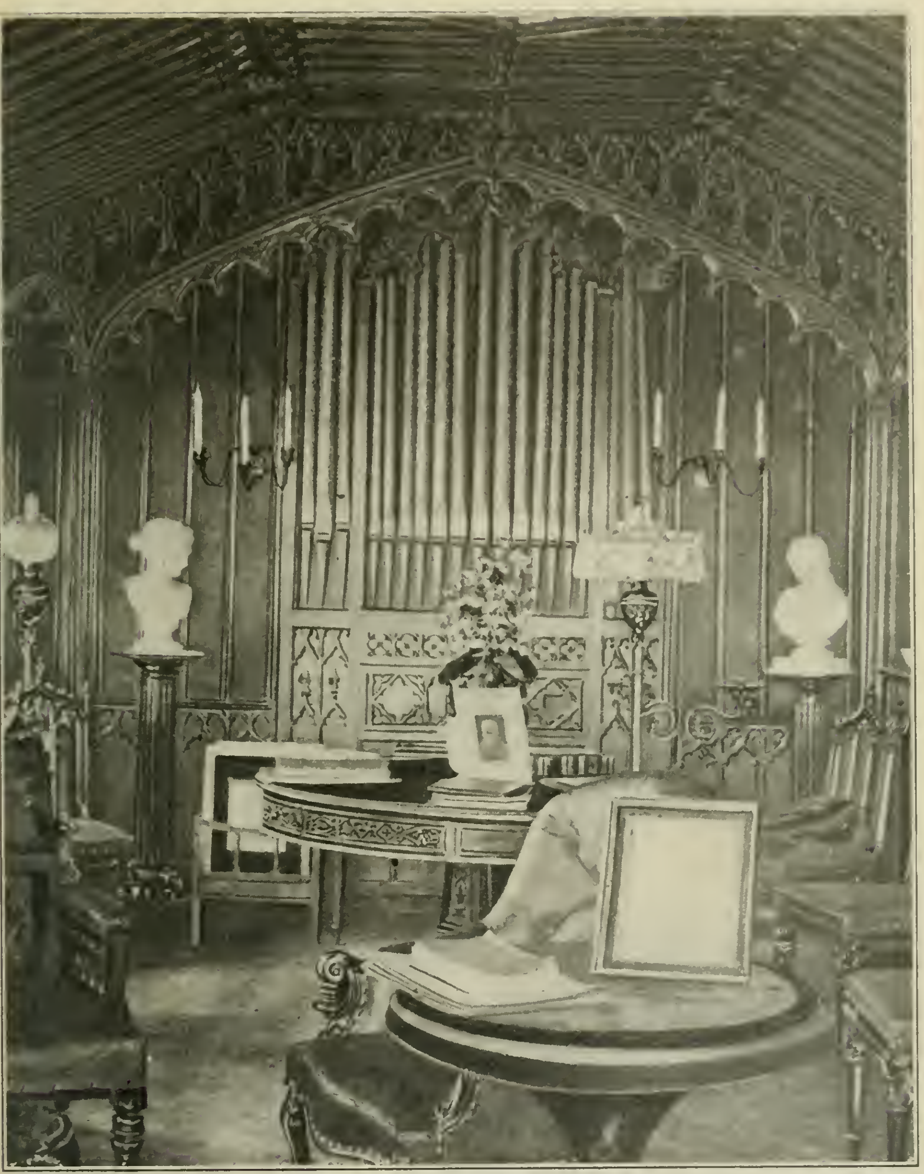
This statement applies especially to Waddesdon Manor, which is perhaps the most wonderful of the Rothschild houses from the art collector's point of view, though Halton Hall is a dangerous rival. Waddesdon Manor was built by the late Baron Ferdinand de Rothschild, who became enamored of the French Renaissance style while on a journey in Touraine. He commissioned a French architect, M. Détailleur, to build the house on a spot given over till then to bird and bush. This the Baron proceeded to adorn with all the taste that he possessed and all the objects of beauty that money could buy. A remarkable harmony of colors and style was the result—the Red Drawing Room, the Gray Drawing Room, the French Gallery, the tapestries, the picture gallery, forming its more conspicuous features. The King was a visitor at Waddesdon, and it was on the staircase leading to the Blois Tower that His Majesty slipped and sprained his knee several years ago. The gardens were developed on the same lines of color harmony as the house. Bedding plants were planted in thousands to obtain broad schemes of color; water gardening was a special feature and the rock-walk another point of interest. But perhaps the rose garden, entered by beautiful wrought-iron gates, was the most attractive spot devised by the Baron. At Waddesdon, as at Tring, the dairy was a special feature. Lord Rothschild takes a keen interest in agricultural matters, and the annual Agricultural Show is held under his auspices at Tring.

A word must be said of the carnations for which Waddesdon is specially famous, but which are greatly cultivated by all the Rothschilds, and, in fact, are known as the Rothschild carnations. They range from the soft Malmaison pink to deeper or lighter shades of rose and red. Tring also boasts orchids of great beauty. Miss Alice de Rothschild, the late Baron's sister, is now the châtelaine of Waddesdon.

To return to the neighborhood of Tring. Halton Hall is the lordly pleasure-house in which Mr. Alfred de Rothschild, brother of Lord Rothschild, has elected to dwell. He is a noted art collector and has published, for private circulation, two volumes dealing with his collections. The house contains the best examples of the Dutch, French and English schools of painting, lacquers, carvings, enamels, tapestries, and yet, like Waddesdon and Tring Park, it is still homelike. The hall leads into the winter garden—a fairy-like spot. The gardens possess the peculiar feature of the Indian Tent, which is fitted with a fireplace and domestic offices, so that *al fresco* entertainments can be enjoyed with comfort. On an adjoining hill is the *châlet*, another attraction to the visitor.

Mr. and Mrs. Leopold de Rothschild spend as great a portion of their time as they can spare at Ascott, which lies north of Tring and Waddesdon, near Leighton Buzzard. Ascott is a gem among country houses. The grass terraces, close-clipped hedges of golden yew, vistas of rose arches—these are a few of Ascott's beauties. A curious sundial, too, is to be found in the garden. The figures of the dial are grown in box—an evergreen sundial, it is called.

Another attractive Rothschild country seat in the Bucks district is Aston Clinton, the home of Louisa, Lady Rothschild, widow of Sir Anthony de



THE GOTHIC ROOM, EAST CLIFF LODGE.

Rothschild, Bart. Sir Anthony greatly enlarged and improved Aston Clinton, and under his influence the condition of the villagers was greatly bettered. One who knew the place well writes: "The men and women earned their existence by straw plaiting and pillow-lace making, the Buckinghamshire lace being always much admired. By degrees the men left the straw work and were instructed in the various country employments more suitable to them, and more healthy. To those who remember Aston Clinton in the sixties it is a pleasure to see the improvement morally and physically in those who are now farm proprietors, and who were then only lounging at the doors of their cottages with a bundle of straws in their hands." Lady de Rothschild, who takes a deep interest in communal matters, is beloved by all who know her. Her daughter is married to Lord Battersea and is identified with all the principal movements for the advancement and protection of women in England.

And now we must journey further afield for the next country house—though country house hardly describes East Cliff Lodge accurately. It is the house made famous by the late Sir Moses Montefiore, and it stands, as its name indicates, on the edge of the cliffs of Ramsgate. The stretch of sea adds to its attractions considerably, and from one point in the garden—a quaint horseshoe-shaped rock arch—Queen Caroline is said to have often sat and gazed out across the waters. There are other romantic associations connected with East Cliff Lodge. When Queen Victoria was a child she spent many months at Ramsgate, and was even then annoyed by the curiosity of the public. It was in order to preserve her from this that Sir Moses presented to her a gold key

SOMERHILL.

Mr. Osmond d'Avigdor Goldsmid's house at Tunbridge.

which gave admission by a side gate to the grounds of East Cliff Lodge. Here the little Princess could wander free from the public's gaze. The early history of the house has not been preserved, but it is obvious that portions of it are of great antiquity. It seems probable that the foundations of the stables, the four great towers which form coach-houses, are the remains of a monastery. Below the house, too, and under the cliff are subterranean passages which lead down to the beach and have every appearance of smugglers' haunts. They have been blocked up now to prevent strangers from finding their way in.

It is difficult, of course, to grow flowers so near the sea, but the gardens of East Cliff Lodge are, by dint of great effort, made very attractive. The most striking feature of East Cliff Lodge is its construction. It is built like an Oxford or Cambridge college—round a quadrangle. This gives it an additional air of picturesqueness and helps it to resist the stormy winds that blow upon it. The most interesting room is the Gothic Room, built by Sir Moses, and fitted with an organ on which Lady Montefiore used to play. East Cliff Lodge passed, at Sir Moses' death, into the hands of his nephew, Sir Joseph

NEVILL COURT, TUNBRIDGE WELLS.
Owned by Miss Lucy Cohen.
(*Photograph by John C. Warburg.*)

Sebag-Montefiore, and is now the property of Sir Joseph's daughter-in-law, Mrs. Arthur Sebag-Montefiore.

Another interesting property in Kent is Mote Park, near Maidstone, the residence of Sir Marcus Samuel and Lady Samuel. The Mote has an ancient history, as its name shows, "Mote" meaning "the meeting place" in Saxon days. But the present house is not of great antiquity, and only dates from the days of George III.

The house originally stood in a lower situation, and an old print exists showing George III reviewing troops in the park, with the old house on the lower ground, and the new one in course of construction. The Mote Park was originally the property of the Romneys, and in the great library, which is now the property of Sir Marcus, are to be found the works of John Marsham, the celebrated founder of the Romney family. The library also contains such treasures as a second folio of Shakespeare and many Elzevirs. There are also many fine pictures at the Mote, examples of Titian, Reynolds, etc. The garden offers many attractions. Lady Samuel is a born horticulturist and takes a personal interest in the grounds and the greenhouses. She has a unique collection of dwarf Japanese trees, which have been sent to her from Japan and are perfect specimens. The sweet-briar walk and the avenue of Kentish

HALTON HOUSE.

The country-seat of Mr. Alfred de Rothschild.

(Photograph by Mr. and Mrs. S. G. Payne & Son, Aylesbury.)

cob-nuts are pleasant features of this beautiful garden. There are deer in the park, and a further attraction is provided by the lake and the River Lea, which flows through the grounds.

Tunbridge and Tunbridge Wells—the latter a famous eighteenth century fashion resort, with memories of beaux and belles and sedan chairs still clinging to the quaint walk known as The Pantiles—boast two fine country seats. The one is Somerhill, the property of Mr. Osmond d'Avigdor Goldsmid, nephew and heir of the late Sir Julian Goldsmid; the other, Broomhill, the property of Sir David Salomons, Bart. Somerhill is a Tudor mansion, bought by Sir I. L. Goldsmid, in 1848. The tower of Broomhill is a conspicuous object in the environs of Tunbridge Wells, rising sharply from the woods that girdle the house.

Another Kentish country seat is Nevill Court, at Tunbridge Wells, owned by Miss Lucy Cohen. The house is a fine one with a view across a flowery terrace and broad lawns to the romantic scenery of Tunbridge Wells. In the garden is a "wilderness" in which the rocky backbone, characteristic of this part of Kent, is fringed with heather and ferns, and a mysterious cave is hidden by sweeping boughs of oak and birch.

Hertfordshire contains a fine estate recently purchased by Mr. Cecil Raphael, a son of the late Mr. Henry Raphael, the well-known banker. Porters Park is the name of this historic house, which was at one time the property of the famous admiral, Earl Howe, who played so distinguished a part in the war with France at the end of the eighteenth century. At Porters Park there is still a

ASCOTT.
The home of Mr. Leopold de Rothschild.

room fitted up like a cabin by Earl Howe. The views from the house over the pleasant Hertfordshire country are beautiful, and in the hands of its present owner it is being improved in many ways.

In the neighborhood of Berkhamstead, in the Dower House of Haresfoot—also in the Hertford country—lives Mrs. Lionel Lucas, a well-known philanthropist. Mrs. Lucas was the eldest daughter of the late Frederick D. Goldsmid, of Somerhill, and Haresfoot is the seat of the Smith-Dorrien family. Mr. Goldsmid was at one time Member for Honiton, one of the centres of English lace-making. There are several Jewish country houses in the popular county of Surrey. Among these mention must be made of Castle Hill, the property of Mr. George Raphael, at Englefield Green. It boasts extensive grounds rich in forest trees, among which are some splendid cedars. The orchid collection is large and valuable, and the vineries and peach houses produce fruit which takes many prizes at shows. A delightful model dairy and fruit farm are attractive features of this country estate.

In the same neighborhood lies Round Oak, the quaintly named house of Mr. Nathaniel L. Cohen, a well-known figure in communal and political circles. The house is to be found marked on old seventeenth century maps, and was visited by Queen Elizabeth, and in later times by Queen Charlotte. There is a large cedar in the garden grown from seed which a Duke of Argyll, in the seventeenth century, distributed among his neighbors. Possibly the cedars at Castle Hill have the same origin. There is also a mulberry tree planted in honor of Queen Elizabeth, who slept in the house. Both Castle Hill and Round Oak are in the neighborhood of Runnymede, the little island which witnessed the signing of Magna Charta.

There are other Jewish estates scattered up and down England, which are worthy of mention. Among them are Milton Park, Lord Wandsworth's property, and Worth Park, near Crawley, where Mrs. Montefiore and her son, Sir Francis Montefiore, often entertain large parties for Gatwick races. Everything at Worth Park is most luxurious, and for all, from the most distinguished guest to the domestic servants, life at Worth Park spells comfort. South Stoneham House, near Southampton, Sir Samuel Montagu's country residence, is a fine house, surrounded by beautiful grounds. Sir Edward Sassoon has Alvic Lodge, away in the Highlands on the River Spey, a rare stream for fishing. But the limits of a magazine article will not admit of a detailed description of these houses.

. Bella Sidney Woolf.

The Dowry.

IT was a sharp, frosty morning in the town of D——, but even this, seemingly, did not dampen the ardor or excitement of its five hundred inhabitants, who were collected in little knots here and there discussing some matter of great importance. Yes, something unusual had happened. That was apparent from the commotion in the street of that ordinarily serene town. D—— was never perturbed except when on special occasions some few Russians escaping from tyranny took advantage of its nearness to the frontier to pass that way. D—— had not even a party line, because it was so situated that the epithet of Polack or Lidvock could be applied to none of its inhabitants. They were just between—might be either, wanted to be neither.

If one could have approached any of the gesticulating crowds he would have heard all the people, high and low, rich and poor, learned and unlearned, congratulating themselves and everyone else.

"It has come at last," murmured one old dame. "I always said so, though some of you laughed. Believe me, the Holy One, blessed be He, rewards goodness, and Rivka will be happy now."

"Such a reward for Mikkol Yosef, too, and he such a glutton. But then, as you say, Mrs. Marks, Rivka was always a pious girl."

"Pious, indeed," said another matron. "Why, true mercy shines out of her eyes. The poor have no better friend, although God knows she has not much herself. Even the animals have a friend in her; like Kodesh Boruk Hu, she has mercy on man and beast."

"Truly is she named Rivka, then, for is she not like our mother Rebecca, who watered the camels also? and, like her, she will make a great *Shidduch*."

Yes, it had happened; Rebecca, the daughter of Mikkol Yosef, the most improvident man in D——, had become engaged to Solomon, the banker's son, the greatest catch in the town.

One person, however, did not, judging by his appearance, share the general felicity; and that was Mikkol Yosef himself. He walked alone, bent in deep thought, hands clasped tightly behind his back.

"Never," murmured he to himself, "have I felt my back so bent as to-day. My joy is turned into mourning; too bad! too bad!"

And, murmuring to himself in this fashion, he opened the door of his house and, flinging himself heavily into his accustomed place, sighed deeply and sadly.

"Father!" exclaimed Rivka, "on this the dawn of my happiness, you sigh? Tell me, dear father, have I not been a good daughter? Have I not helped to make our home happy?"

"Yes, yes, my dear; you are as good a daughter as ever man could hope or pray for! 'Tis not of you I am thinking, but of myself. *'Rib-*

bono Shel Olom! What a selfish animal I have been! And now my sin has found me out, like Achan. Leave me, my daughter; leave your miserable father to his sorrow."

"Why, father, dear; pray tell me what ails you!"

"What ails me? Have I not always spent all my money on myself, with not a thought of you and your dowry?"

"But, father, Solomon is rich!—loves me!—wants nothing!—only me."

"Tut, tut, daughter! Do you wish to bring my gray hairs down with sorrow to the grave?—to disgrace me before all men?—to shed my blood in public? If you were an orphan, the community would see to it that you did not go portionless under the *huppah!* And shall you, the daughter of Mikkol Yosef, the descendant of famous rabbis, go empty-handed to your husband? Besides, suppose he should tire of you—want a 'get'!—you would have nothing—nothing! No, no, my child; we must find a dowry."

"But, father, how? If we lived in Jerusalem we might send some flowers from the tomb of our mother Rachel all over the world. People will pay for that; but who cares for the flowers from D——? No one. They would fetch nothing."

"Leave that to me, my dear. God will provide. Your old father must travel and do *teshuva*—make reparation for his fault."

"Travel! Why, where will you go? To America, perhaps?"

"No; I shall go to England. True, it is a *trefa medina* (unorthodox country), and the Jews are all *link* (lax); but even if they are *trefa Yehudim,* they are *Yehudim,* and though they are not pious themselves, they admire piety in others. But in America there are no *Yehudim;* there they are all *Goyim.*"

"But, father, you are not *froom.* You seldom *daven* (pray), and scarcely ever go to synagogue except on the holy days, and when you have *Jarhzeit;* and then you only talk and take snuff."

"My daughter, do not our sages teach us never to taunt a man in the hour of his sorrow? You forget, however, that in England I am not known as I am in D——, and when I *daven* I shall not do so loudly, only to myself."

Arrangements were soon made, and within a few days Mikkol Yosef left for England with visions of the price of his piety keeping him awake day and night.

* * * * *

It was the usual sort of afternoon in Sheffield. The dense clouds of smoke overhung the city, and the dripping from their condensation made every one chill and uncomfortable. Yet Mrs. Sach, good old soul as she is, smiled cheerily as she opened her back door to a venerable, but humble specimen of humanity that earnestly craved admission. His long gray beard was bedewed with moisture, but his eyes were bright and his cheeks ruddy and healthy. His ardor was not dampened, nor was his politeness chilled by the inclement atmosphere.

"Come in! Go by the fire."

"Thank you, thank you," murmured Mikkol Yosef, ecstatically. "May *Shem Yisborack* (the blessed name) bless you for your kindness to a stranger!"

"Will you take a cup of tea?"

"Not yet, not yet; I have not yet 'davened.'"

"Well, 'daven'; and perhaps you are hungry. You will eat?"

"After, after," whispered Mikkol Yosef. "Where is the water? I must wash first."

Mrs. Sach conducted him to the scullery, where he ostentatiously and graciously permitted the water to course over his hands. He then dried them and, returning to the kitchen, placed himself behind the door with his face towards the wall, where in pious whispers and with much bowing and genuflexion he said his prayers.

His religious exercises ended, Mikkol Yosef repaired once more to the scullery and again condescended to allow the water to flow upon his hands. This time, however, he did not dry them, but instead waved them majestically in the air while he repeated half aloud some Scriptural passages with the dignity of a famous wizard pronouncing an incantation.

With hat perched on the back of his head and a cherubic smile mantling the lower half of his face Mikkol Yosef sat down to a promiscuous and diversified meal of fish, meat balls, baked meat, tea and *Kugel*, all of which disappeared with magic rapidity down Mikkol Yosef's throat. He was not a man to lose time or waste opportunities, and from his deportment at meal time it was evident that he never allowed his attention to be diverted from the business in hand. His conversation was short, sharp and snappy, composed almost exclusively of monosyllabic responses to the queries of his hostess.

"Where do you come from?"

"D——."

"What part of the country is that?"

"Near ——."

"Any children?"

"Two."

"What sort of a country?"

"Good"—with a shrug of both his manly shoulders.

"Children married?"

"No"—with tears in his eyes.

"What's the matter?"

"No *Nedunya*"—letting a half sob escape him.

"Poor child. Is she pretty?"

"Very."

"Tell me all about it?"

"Wait till I *bensch* (say grace after meals)."

By this time Mikkol Yosef had finished his repast and, stroking his beard to remove the crumbs, and his stomach to express satisfaction, he proceeded to recite the grace after meals with electric speed. Then came the tale, the cause of his wandering, the sorrow that oppressed him, emphasized with frequent applications of his large red kerchief to his eyes and periodic blowing of his nose.

His hostess was touched.

"Such a pity!" she exclaimed. "Never mind; you are so pious the Holy One, blessed be He, will not let you wander in vain. Besides, it's a *Mitzva* to bring a bride to wedlock, and all true Jewish women will help you," she continued, as she pressed a sovereign into his hand. "*Mazel tov, mazel tov!*"

"God bless you, and may peace always abide with you! Only good may you have all the days of your life, and when you die may you go to *Gan Eden!*"

It was the following afternoon. Mrs. Sach and several of her friends had met at the house of the wife of the treasurer of the Benevolent Society, not, as is customary, to compare notes and retail the latest gossip, but by mere accident. Mrs. Sach, still under the influence of her visitor of the previous night, and thinking she might further his interests, could not refrain from retailing her experience.

"Such a sad thing," she said, with a deep sigh, and then stopped.

Now, nothing excites human curiosity more than a half statement made with a sigh, a laugh, or a grimace. No sooner had she uttered these words than the other women crowded around, importuning her for a more detailed account.

"He's such a pious man, too," she continued.

"Who is a pious man? What is it?"

"Oh, a man who came to my house last night."

"What kind of man?"—this in chorus from all.

"What kind of man? A good, pious, loving father, who is wandering around like a common beggar to get a dowry for his daughter."

"Tell us about him," said one.

"That's funny," said another.

"Why, I had such a man," chimed in a third.

"And I," echoed the fifth.

"But my man was pious," continued Mrs. Sach.

"And so was mine."

"And mine."

"And mine, too."

"He 'davened.' "

"So did mine."

"And mine."

"And mine, too."

"And then he ate; poor man, how hungry he must have been!"

"And so did my man."

"And mine."

"And mine, too."

"What did he look like?" interposed the treasurer's wife.

"He had red cheeks, bright eyes and a big stomach."

"What was his name?" they fairly shrieked.

"Mikkol Yosef."

"That's he!" they shouted again in chorus.

"And I gave him a sovereign."

"And so did I."

"And I."

"And I, too."

In the midst of all this confusion the treasurer arrived, and, disturbed by the unusual excitement he found there, demanded the cause. After quiet had been restored and the women had been able to relate a connected story, he laughingly informed them that he had, one hour before, paid the fare of the self-same man to Manchester.

Mikkol Yosef was, at any rate, rapid in his movements.

* * * * *

The wedding had been set for a day exactly three months from the date of his departure; so, "with the help of God," as Mikkol Yosef said, "I must be home at least two weeks before that time." And home he came promptly on the date he had set. With beaming countenance he entered his house, greeting all therein with a "*Scholem Aleichem,*" uttered not in his usual familiar style, but after the manner of a man who has fought and conquered. A king might have envied the majestic dignity of Mikkol Yosef returned.

"Well, father, did you get it?"

"Did I get it? My dear daughter, as if my love for you and my pride in my ancestors and their merit would not bring anything to pass!"

"Where is it?"

"Not here, my child. Presently I will go to the bank and draw it."

"How much?"

"How much? Quite a respectable sum, my dear, a dowry worthy of the daughter of Mikkol Yosef, the descendant of four famous rabbis."

"Well, tell us about it, father."

"Well, my dear, you know all Englishmen are fools, and the people who live with them become like them. A child can impose upon them—they are so soft-hearted—and they have a funny thing they call 'honor' which won't let them tell lies; and they think no one else does. I told them I was poor, and, as I said to you, they thought I was pious. They fed me, pitied me and gave me money. I collected considerable in the North, in Sheffield, Manchester and Liverpool, and as soon as I collected any I forwarded it here to the bank. By this means I never had any money about me and so could always say I had nothing, and make them pay my fare from town to town. At last I reached London, and after getting all I could I went to the Board of Guardians, who asked what they could do for me. I knew they would never know the people who had fed, lodged and helped me; so I told them that I had a daughter engaged to be married and that, as I could not give her a dowry, I had come to England to work till I could save one; that now, because I could not speak the language and could not do the work that was wanted, I desired to go back home. Well, you know, my dear, they are so glad to send one of us back again they never stop to ask questions. So here I am, and Rivka, my best-beloved child, today I will bring you 5,000 roubles as a dowry, and when you go under the *huppah* I shall feel that I have but done my duty.

* * * * *

On the day appointed, Rivka, the daughter of Mikkol Yosef, and Solomon, the son of the banker of D——, were united according to the laws and customs of Israel. Had a stranger happened to pass that way he would have asked the name of the distinguished gentleman who was bestowing a present with such grace upon the blushing bride. It was only Mikkol Yosef handing his daughter her dowry; but then he was descended from four generations of rabbis, and *yihus* counts.

JACOB NIETO.

Can the Jew Succeed as a Farmer?

THE EXPERIENCE OF THE AGRICULTURAL AND INDUSTRIAL AID SOCIETY ANSWERS IN THE AFFIRMATIVE.

"CAN the Jew succeed as a farmer?" is the question that has been asked at various times and in varying tones of voice for more than twenty years. If the answer be "Yes" at this late day there is a reason for it, and even the answer must be explained. Not every Jew can become a successful farmer, but many Jews have succeeded at this primitive pursuit, and many more will be led to the soil as they learn their way thither.

THE APIARY AT THE BARON DE HIRSCH AGRICULTURAL SCHOOL.

It was one of the first thoughts of those busied with the disposition of the Russian fugitives in the early eighties to take them to the country. They took them to the sands of New Jersey and to farms in Louisiana, but there had been no selection made of the farmers, and plans were poorly laid. The result was paternalism run mad and almost utter failure, coupled with large monetary loss. But even these early experiments were valuable in demonstrating how not to do things, and since that time, although other mistakes have been made, much has been learned, and hundreds of families of Jewish immigrants are being led annually to farms in different parts of the United States.

After the earliest failures it was suggested that it would be well hereafter to take as prospective farmers only those who had been living in the country in Europe; but this limitation was open to two objections. While it is true that the man accustomed to farm life can more easily bear its loneliness than he who has always lived in cities, it was found that the Russian farmer had much to unlearn, American methods differing so widely from those employed by him formerly. It was also found that the number of immigrants coming from rural districts was limited, and if the people were to be taken back to the soil, more than these few must go. It was also clear that, from a physical point of view, country life was really more necessary for those who had been compelled to live in the crowded towns of the Pale, than for the stronger farmers of Southern Russia.

It is now some thirteen years since the trustees of the Baron de Hirsch Fund established an agricultural-industrial colony at Woodbine, N. J., and during this time a waste of sand and scrub has been transformed into a thriving town of 2,000 inhabitants, with flourishing farms and other industries. It is true that the investment has been large, about three hundred thousand dollars having been put into the work, but is it not worth that sum to have planted an American town which would not have existed otherwise? Some persons have criticised the combination of the industrial with the agricultural enterprise started here, but the ground of their objections will hardly bear examination. If whole families were to be employed, the conditions from which they came had to be recognized; a bridge had to be built between the sweat-shop and the farm. The opening of a clothing factory which would give employment to some part of the families on the farms has proved a wise step. The people have remained satisfied; they have earned a good living under proper and healthful conditions, as is shown by the prosperity of the town and the enterprise of the present inhabitants. Of their own initiative they have opened a slaughter house, and small industrial works are now being started, such as a hat factory and a cigar factory.

The broad-minded observer is tempted to see much to commend in this combination of agricultural and industrial life. The shop is properly located in the fresh country air, and the surplus labor of the farmer and his family is profitably utilized. Is it not possible that if industrial centres had been introduced here and there amid the farms of Connecticut and Massachusetts, these farms would not have been deserted? It is not surprising that the Yankee farmer's children left the ancestral farm when they had to sit idle during the long New England winter, the work on the farm being too little to employ three or four sturdy sons and daughters who had grown up and looked for the opportunity to use their strength and energy profitably. Is it not possible that in thus solving a part of the Russian problem a suggestion of a solution of that insistent American problem, the desertion of the farms, is also presented? Is it not also a par-

A RUSSIAN JEWISH FARMER AND HIS FAMILY.

tial solution of the sweat-shop problem, and does it not point to a method of alleviating the condition of labor in the large cities? It must not be forgotten that at Woodbine a number of Russian refugees have been transformed into American citizens, with landed holdings which give them that feeling of independence that the renting city worker can never feel, no matter how successful he may seem. An industrial and agricultural school has developed naturally, and the children of the inhabitants of Woodbine start life under the most favorable circumstances, armed with knowledge, health and independence.

There is another method of leading the immigrant Jews towards farm life, and that, too, has been developed by at least two widely operating agencies. The Jewish Agricultural and Industrial Aid Society of New York has been notably successful in gaining the confidence of the people first, and in proving its claim to that confidence by carrying out every promise made. Under the skillful supervision of William Kahn the work of guidance has been carried on with ever-increasing results. This society is only two or three years old, having been founded by Cyrus L. Sulzberger, Eugene Benjamin and a few others with the purpose of solving the agricultural problem through the employment of experts for the executive work. The Baron de Hirsch Fund operates through this society, generously placing a large amount of its funds at the disposal of the manager.

Experience has taught the management that it is unwise to take a man utterly without means, buy a farm and stock it for him and tell him to go ahead. It matters not how small the amount, but the prospective farmer should have at least a few hundred dollars of his own, so that he feels that he has something at stake and that he must make an effort to succeed. Mr. Kahn has found that his society can work most successfully with those men who, having come to the United States five or ten years ago, have been able to save a few hundred dollars, but are dissatisfied with the life prospects before them and their families. By constant advertising in the Yiddish newspapers of the East Side the matter is kept before the people, and daily applications are filed in the offices of the society. It has on record a number of farms, especially in Connecticut, which are for sale, and its agents stand ready to advise the prospective purchaser, to take him to the farm recommended, assist him in stocking it properly, and if he needs it, provide some of the capital necessary.

Suppose that the applicant has $500 in cash. A farm costing $1,500 will be bought for him, a first mortgage for $800 will be secured from some neighboring bank, the society will lend him enough more to pay the rest of the cost and, say, $300 for stock and implements, taking a second mortgage at a low rate of interest. A typical family was taken on this basis two years ago, and to-day it is in comfortable circumstances, paying off some of the debt gradually, with horses, fifteen cows and furnishings for the accommodation of fifty Summer boarders; and this family, like many others so settled, would not return to New York on any terms. This combination of Summer boarders and farmers has commended itself as practical, aiding the prospective farmer in getting a foothold while he is learning all the details of dairy or truck farming or tobacco raising. The ruling prices for vegetables, eggs, milk, etc., are so high throughout New England that many of the farmers find it pays better to devote themselves to dairy and truck farming and poultry raising than to the growing of such crops as tobacco, although some are following this line of agriculture with success.

A JEWISH FARMER'S HOUSE AT ALLIANCE, N. J.

By a fortunate accident I happened to meet one of the Connecticut Jewish farmers while in the office of the Jewish Agricultural and Industrial Aid Society. Being introduced to him, I was able to learn from his own lips the story of his struggle and success, but what was even more convincing was the tone and manner of the man himself. He was an independent American citizen, owning land, and the ancient cringe was gone; he was a man proud of his work, strong in the confidence in his own power to do. I shook hands with Mr. J—— and asked him: "What did you do when you lived in New York?"

He replied: "I had two trades; I

was a cap maker and a paper hanger."

"Why didn't you stay here?"

"There was no future for me or my children; so I determined to get out into the country and learn farming. I went first as a laborer at eighteen dollars a month, three years ago, and while we could not live very high we

A JEWISH FARMER AND HIS WIFE.

did not starve. I studied tobacco growing and in the winter went into the woods and chopped. Last summer I rented a farm and had fifty-two boarders, from whom the net profit was six hundred dollars, for I was green and did not know how to manage at first. This fall I bought a farm of fourteen acres, more or less—and it is really about twenty acres—paying down my $600. There is a good house on the land and some fine woodland from which I have cut the large timbers for the barn that I want to build now with the financial aid of this society. They will lend me the money for clapboards and shingles, and it will not cost me much to build it, for I will do much of the work myself."

"Are you going to keep boarders next summer?"

"Yes, I will keep them for a year or two, until I get on my feet, but after that I don't want to be bothered with them. I shall put an acre in tobacco this year, and if I am lucky and get a nice light leaf I will get twenty-five cents a pound for it, and if the leaf is dark I will get fifteen cents a pound, any way."

"Would you come back to New York if you were offered a good job here?"

"Not for ten thousand dollars," was the smiling reply. And Mr. J—— was right; he was in himself a demonstration of what country life can do for the anæmic, stoop-shouldered, hollow cheeked fugitive from European persecution. There was good color in his rounded cheeks, he stood erect and broad-shouldered, yet he was a type such as I have often seen in the hospitals or bending in the sweat-shops in preparation for the sanitarium for consumptives.

"How are your wife and children?" I asked.

"As healthy and happy as they can be."

So at least one family of five persons had been saved from the destruction of soul and body which might have found them otherwise amid the tenements of New York. But more than this. By the side of Mr. J—— stood an older, delicate looking man to whom I was also introduced.

"I'm taking him around to find a farm in my neighborhood," said the young farmer.

"Are there any farms near you for sale?"

"Plenty; in fact, all the farms are owned by old people who are glad to get rid of them. I'll find him a good farm."

Here lay an indication of the good work which is being done by every one of these new farmers in leading his friends out of the slavery of the city into the free air and independence of the country. The work of the society increases in its effects, not in arithmetical, but in geometrical progression. Each family starts an endless chain, reaching even as far as Russia and Roumania, tugging at friends and relatives to get them to avoid the dangers of the city and come out to feel the invigorating touch of the soil.

What though the Agricultural Aid Society took only a hundred families to farms during 1903? At least twice as many more have gone thither with its advice, though requiring no aid, and many hundreds will follow in the footsteps of the pioneers when the track is broadened before their eyes.

The society aids its charges in many ways, besides lending the money required for starting the work. It has, for instance, a creamery eight miles from New London, at which the milk is purchased from the farmers in the neighborhood at the full market price.

Some of its clients have been taken into Sullivan and Orange counties, New York, and are thriving there, being chiefly engaged in dairy farming and poultry raising, and keeping boarders in the Summer. It would be unwise to sneer at the system of summer boarders, for the establishment of so many of these farms at which board can be secured for about six dollars a week makes it possible for many of those living in New York City to go away in the summer and to obtain the *kosher* board which they demand at reasonable rates. It does not really matter so much whether these farmers till the soil or not. Some of them do, and their children after them will be more likely to extract a living from the soil itself; but these families are at least removed from the congested city tenements and over-crowded trades and earn an honest living amid healthful surroundings.

There is even a larger question of which this movement is a partial solution. Much has been said of the deserted farms of New England, and it is well known that the younger generation is betaking itself in larger numbers to the cities. Any movement which will tend to compensate for this loss of country population must be welcomed by the man who has the welfare of the United States at heart. It would be a pity, indeed, if all of our farming had to be done by the large companies that are swallowing up the wheat raising of the West. If the farms of Connecticut, Massachusetts, Rhode Island and other States are repopulated with these immigrants, the great middle class of the American people will be strengthened as never before, and the immigrants will be thoroughly Americanized within ten years, for there is no naturalizing power like that of owning the soil and being in constant touch with it. In this way this great body of intelligent, industrious people will be utilized to the best advantage, strengthening the body politic, just where it needs strengthening most.

The good offices of the society have been extended not only to neighboring States, but have reached out as far as Dakota, where it has been coöperating with the Chicago Agricultural Society, an institution which was founded several years ago. The leading spirit in the Chicago society is the Rev. A. R. Levy, who has devoted both time and energy to the spread of agricultural work among the immigrant Jews.

The method of the society is to secure money from its friends in exchange for loan certificates bearing interest at 3 per cent. per annum. It loans the money thus secured to its charges, and purchases farms, stocks them and helps in all ways to make the farmers self-supporting. The first experiments, as is always the case, were expensive, but it has succeeded in establishing many families on farms in Michigan, Illinois and the Dakotas. At first it could take care of but three families a year, but gradually the number grew, increasing to ten a year, to twenty, to thirty, and during 1903 to eighty families placed upon farms. Not all of these have succeeded, for those in the Dakotas have had to contend with many difficulties of climate and storm, but nevertheless some are thriving, and, the society having learned from earlier errors, its chances of success are increasing year by year.

The general method adopted is business-like in every respect, due insistence being placed upon the necessity of paying interest and instalments, while all proper consideration is made for failure of crops, and other losses.

William Kahn, the manager of the New York society, is so much encouraged by the success with which the work has met, especially under the system of taking those with some means of their own to tested farms, that he now advocates the purchase by the society itself of large tracts of land that can be cut up into farms as required, or of individual farms when they are on the market at a low price. He suggests that many complications now existing would be removed in this way, and the work of the society would be done at less expense.

Here we have a large question, one whose importance it is difficult to exaggerate. Since it is now absolutely proved that the Russian and Roumanian Jews can be placed upon farms and made self-supporting under proper direction and guidance, is it not the part of wisdom to increase the means and agencies for doing this work as far as possible? There are many wealthy philanthropists of Jewish and Christian birth as well who hesitate about contributing to funds for aiding the poor when they know that the money can serve only temporarily to relieve need. If these men knew that permanent good could be done, and that the wealth of the country and its prosperity could be materially increased by helping these people to settle on farms, would they not place large funds at the disposal of these agricultural societies? Large as the Baron de Hirsch Fund is, the demands made upon it come from so many directions that it cannot be devoted to agricultural work alone, and even if it could, it would still be insufficient for present needs, much less for the far greater necessities which loom up in the near future. But American philanthropy may be relied upon to meet this need now pointed out.

Clifton Harby Levy.

Anti-Semitic Journals in Russia.

A BRIEF ACCOUNT OF THE PRINCIPAL JEW-BAITING PAPERS AND THEIR EDITORS.

IN the oppression and persecution of the Jews in Russia the anti-Semitic press, fostered and protected by the Government, is perhaps the most powerful, as certainly it is the most insidious, agent employed by the enemies of the race. The hatred of the Jews and the prejudice against them to be found among the masses of the Russian people, born of darkness and superstition, and encouraged by a tyrannical and despotic Government, here find voice and fullest vent. The charlatans among the newspaper writers see in this condition of affairs their opportunity. They see that the anti-Semitic press has the tacit support of the Government, and they enter the arena of race hatred eagerly, finding in the despicable and one-sided warfare the chance to obtain a livelihood. The Government, which jealously watches all other movements and exercises a strict censorship over the general press, permits a free hand to the anti-Semitic journals, and rarely if ever "blue-pencils" even the most rabid and strife-engendering utterances. By means of the bitter feeling thus stirred up the attention of the public, and, to some extent, of the world at large, is diverted from the evils of this misgoverned empire, as diplomats direct attention to a side issue to obscure the main question.

Nearly every state, or *gubernia*, in Russia supports one of these anti-Semitic newspapers. There are dailies, weeklies and a few monthly magazines that are devoted to the anti-Semitic propaganda. They are circulated largely among the most ignorant and superstitious of the Russian people—the peasants, who believe almost implicitly in what they read, who believed the statements made by the anti-Semitic press in Kishineff, for instance, that Christian children had been murdered by the Jews in the celebration of "Easter" ceremonies. Their influence is enormous. They are read and passed from hand to hand in the country regions and excitedly discussed, and they spread the leaven of race-hatred and debasing falsehood among the great mass of the Russian people, with whom the Jews ask only that they may be permitted to live on friendly terms. The result of all this is that the anti-Semitic press is in a flourishing state, and darkness as of the fourteenth century is spread among millions of but partly civilized people, who are urged in inflammatory language to rise and repeat the massacres of Kishineff and Gomel.

Perhaps the most widely read and influential, as it certainly is the basest of the anti-Semitic newspapers, is the *"Novoe Vremya"* (New Times), which is issued at St. Petersburg. Suvorin, its publisher and editor, is a politician as well as a journalist, and has free entrance to many Governmental circles, where he traces the prevailing policy with eager zeal and shapes his own policy to follow that of the ruling party. He is a close friend of Plehve, who is said to consult him on many important occasions.

Englehardt, the leading writer, is a stringent reactionist and is known as the author of many of the bitterest anti-Semitic articles which appear in the "New Times." Many of its contributors are well known to be apostates from Judaism, and they are the bitterest among the bitter enemies of the race, as always is the case. Suvorin has recently established a new daily in St. Petersburg which is also devoted largely to the dissemination of anti-Jewish matter, and he is spreading it widely among the peasants near the city.

The character of the editorials of the "*Novoe Vremya*" (which, by the way, has been carrying on a violently anti-American campaign since the outbreak of the Russo-Japanese war) is sufficiently indicated by this extract from a recent article:

> Why do all the Russians, the real citizens of our great fatherland, suffer from hunger and cold? Why don't our physicians, our lawyers and all of our professional men earn a good livelihood? It's because the Jews have invaded our country like locusts, and have filled every profession and every trade. They own the forests, and therefore wood is sold at so high a price; they control every trade and are the real rulers over our citizens. The time has come to strike back, and strike hard.

Second in importance to the "*Novoe Vremya*" is the "*Grazdanin*" (The Citizen), which is published at St. Petersburg. Prince Mestchersky is the editor. There is bitter humor in the fact that Prince Mestchersky, perhaps the most notorious reactionist in Russia, a land of reaction, the man who says that an absolute monarchy is the best government that Russians should wish for, the man who ceaselessly fights all movements to give the peasants and the Jews a little more liberty, should call his organ "The Citizen." Mestchersky for many years was not accepted or even admitted in court circles, and was denied entrance to the houses of the nobility on account of certain shady episodes in his career. Indeed, he is considered one of the basest charlatans that the Russian nobility—not unprolific in such characters—has produced. He has been accused even of robbery, of swindling the Bank of Russia. His rank alone saved him from punishment. Somehow he climbed by the back stairs into the confidence, or, at least, the service, of the ruling powers, and is considered one of their most useful tools. A short time ago he started a weekly journal called "The Record." The illiteracy of its style and the stupidity of its contributors were subjects of laughter in all intellectual circles in Russia; nevertheless, a Government order was issued that the prince's journal should be used in all village schools and in village libraries, and public libraries elsewhere. Zenger, the Minister of Education, strongly protested against the order and carried his protest to the Czar, but the latter signed the order, and "The

Record" was at once assured of a large circulation, although laughed at by literary Russia.

The third anti-Semitic journal in importance is the daily published in Moscow, called the "*Moskovski Veidmosti*" (The Moscow Dispatch). Its former editor was the well-known journalist and author, Katkov, and the paper was of literary value in his lifetime. With his death it changed its character, lost its literary reputation and joined the ranks of the anti-Semitic press. The paper is the official journal of the Grand Duke Sergius, the Czar's uncle, who is the Governor-General of Moscow.

The *"Peterburgski Veidmosti"* (The St. Petersburg Dispatch) has no decided policy. At times it shows leanings toward liberalism; again it changes and prints anti-Semitic articles, and at times its anti-Semitism becomes rabid. The former publisher was Prince Uchtensky, a liberal, with a strong influence over the Czar, but Plehve took good care to see that the prince should lose the imperial favor, and that a creature of his own, who would serve Plehve's ends, should be appointed.

Extremely anti-Semitic is the "*Varshavski Dneivnik*" (The Varshavski Recorder), and also the "*Charkovski Gazette.*" The first is the official organ of the Governor-General of Poland, Prince Chertkov, the former Governor of Kieff.

Southern Russia for several years was the only region in the land of the White Czar that did not have an anti-Semitic newspaper, but at last the "*Bessarabetz*" was established in Kishineff. This journal at once surpassed all its rivals in the bitterness of its attacks upon the Jews. Its tone was ferocious. It stopped at no libel, at no hatred-creating falsehood, and the awful results of its campaign were shown when the peasants rose up against their Jewish neighbors in Kishineff and killed, burned and outraged. Krushevan is its editor. A man of low parentage, he followed the occupation of a spy for a long time, and was finally taken up by Plehve and placed in charge of the paper at Kishineff, which was perhaps more responsible than any other agency for the massacre there. He proved a zealous creature. Daily he printed inflammatory articles and editorials inciting the peasants to rise against the Jews. Stories were published to the effect that the Jews murdered innocent Russian priests and slew Christian children. Plehve not only saw to it that the newspaper should have good financial support, but also prevented any other paper being established in the whole of the region around Kishineff. The following literal translation of a characteristic passage in an article in Krushevan's paper shortly before the massacre at Kishineff will give a fair idea of its general tone:

The Jews must be wiped out of existence. Many of our children have been murdered for ritual purposes by the bloodthirsty Jews. Lately, many of our "holy fathers" have been killed and their bodies mutilated. Who are the criminals, if not the fanatical Jews—the cowardly vampires!"

Krushevan has started a newspaper in St. Petersburg called the "*Zvamia*"

(The Standard), and he is still busily engaged in advocating the destruction of the Jews.

Another journal that is extremely savage in its attacks upon the Jews is the "*Sviet*" (The Light). It is the cheapest paper of them all, and on account of its low price and its acceptable savagery, it is read by the most degraded orders of people in Russia.

The "*Czerkovni Vestnik*" (The Church Recorder) is the organ of Pobiedonostseff and the Holy Synod and frequently contains articles directed against the Jews. The "*Pravitelstvo Vestnik*" (Government Recorder) is also rather anti-Semitic.

Nearly all of the "*Guberneska Veidmosti*" (State Dispatches) are anti-Semitic. The "*Mobhelev Gubernski Veidmosti*," issued in the city of Gomel, told its readers, among other myths of the same order, that the Jews used Christian blood at Passover, and that therefore it was the duty of every good Russian to kill them.

Of the monthly magazines only one, the "*Nachlichatel*" (The Onlooker) is openly anti-Semitic. Pietkovsky and Velitchko are known to be its editors, but, as is the case with many of the anti-Semitic journals, there are many apostates among its contributors. It is a peculiar fact that the notorious drama "*Kontrebandistin*," the performance of which was forbidden in the larger Russian cities, was written by an apostate Jew, whose name is Ephron. Another saddening reality is that the anti-Semitic journals are largely purchased by Jews, who thus contribute to the support of the organs that are the chief agency in their persecution in Russia. The play mentioned is so savagely anti-Semitic that in many towns where it has been produced it has caused riots.

JOEL SLOYINSKY.

The Deliverance of Esdra ben Musa.

WHEN you look across the Tagus from Lisbon, you see blue hills which the Portuguese call simply "the mountains of over the Tagus." Strike out through these mountains to the southeast, as if making a bee line for Gibraltar, and you pass among hills covered mostly with grass, and dotted with cork trees—which are really oak trees—with red earth and rock breaking out in steep places here and there. It is not a wheat and wine country, this Over-the-Tagus, but rather a cattle and sheep country, and not much at that.

Now perhaps, when you look up from below at one particular hill, you may notice a thing which is noticeable on a good many hills in Southern Portugal—a long white wall zigzagging up towards the summit, and scalloped out along the top like a regulation castle battlement. A long zigzag wall like that generally leads up to an old castle, or ruins of one, at the summit of the hill; but if you choose to make the exertion, you will not be rewarded in this case by any old castle; the zigzag wall comes to a sudden stop at the edge of a great hole, like the crater of an extinct volcano, large enough to contain an average city block. The sides of this hole slope down very precipitously, bare and red, with very little growing on them except straggling patches of prickly pear and enormous century plants; the bottom looks like a great abandoned quarry, all overgrown with rank things, and suggesting an ideal home for snakes.

Talk to the herdsmen about this Devil's Throat, and you may find out that they have a great horror of it. If you listen to them, they will tell you that their cattle are likely to fall over the brink of the precipice; but this is not true, for neither sheep nor oxen willingly leave the grass below to climb the steep rocks above for the sake of satisfying their curiosity or their appetite for prickly pear. These herdsmen love to pose before strangers as enlightened sceptics, but in their hearts they are afraid of the legend which they pretend to laugh at, and which they may tell you in something like this fashion:

"Oh, long ago, senhor—before Vasco da Gama or Cristobal Colon—before gunpowder was made—this old story says there was a strong castle up there, and the lord of it was Gil Mendes. No, senhor, not Gil Eannes who won at Aljubarrota, quite another Gil, this. Gil Mendes, the story says—but look, what do I know? I have seen the hole, and I believe only what I see, I—Gil Mendes, had a black magician in his castle, a Moor, or a Jew, named Esdra. And the bargain was, the Moor should work magic seven years for Gil Mendes, and against all his enemies, including the Bishop, and then he was to have one-half of all the plunder of war collected in the castle, and be free to go away. But when the seven years were ended Gil would not let the magician Esdra out of his castle, but locked him in a cellar deep down in the rocks, with all his tools and *feiticheira. Pesta!* If the Jew was a magician, why couldn't he get out through the walls? Well, and so——"

Here the sceptical shepherd shrugs his shoulders and has to be encouraged to finish.

"Oh, senhor, you and I—men of this century—cannot be expected to believe that the Great Devil made an earthquake and swallowed up the whole castle with Gil Mendes, to avenge his friend Esdra. Old women tell things like that."

With which Antonio hurries away to tie the *figue* which looks like dropping off from between the horns of his best bullock—not that he believes in the evil eye and the virtue of a *figue* to guard against it, but he likes to have things neat about his herd.

Now perhaps the Great Devil did not make that hole at the top of the hill by swallowing the castle of Gil Mendes, but why does the zigzag wall stop so suddenly at the edge of that hole? "Men of this century," as Antonio says, like explanations with less of the Great Devil in them. The following, therefore, is submitted as a working, or weekday, hypothesis in regard to the mystery of Esdra the Magician.

In the ordinary routine of his station in life, which was that of a robber on a magnificent scale, Gil Mendes one day seized the person of Esdra ben Musa, who happened to be traveling towards Coimbra by way of Lisbon. Esdra was a character who might very well have been regarded as a magician by writers like those who three or four centuries later described Galileo as an agent of the infernal powers, or like the French author of the nineteenth century, who proved quite to his own satisfaction that Mr. Edison was in the service of the same concern. However, at Cordova, whence Esdra came, there were at that time many more like him among the Moors and Moorish Jews, and the educated people of that city did not regard them with disfavor. As a class, they were called the Hakim—followers, more or less close, of the great Averrhoes and Avicenna, who had done so much for the study which we call physiology. But some of these Hakim were rather chemists than physiologists or physicians, and Esdra was of this variety. He knew many things about the properties of matter which very few people in Arabian Spain and hardly anyone in the rest of Europe had ever dreamed of, or would have thought possible if they had so dreamed. He was on his way to the Christian University of Coimbra because the faculty there had heard his fame and sent word to him that they would be pleased to have him among them for a season, promising to take care that the vulgar should not mistake his scientific experiments for black magic and treat him roughly on that account.

All these things the captured Esdra, having no hope of obtaining a remittance for ransom either from Cordova or from Coimbra, explained to Senhor Gil, and straightway Senhor Gil had an idea which showed that in a more advanced state of civilization he would have made a distinguished Captain of Industry.

"By San Antonio," says Gil to himself, "if this Jew magician can do wonders with stones and weeds, he might be of more value in my business than the ransom of a king's son." Then to Esdra he said: "Look, O Esdra, thou unbeliever. Canst thou turn thy secret knowledge against my enemies, so that I may resist the Bishop, and the Lord of Almada, and the Patriarch of Lisbon, when they come here to interfere with my business?"

And Esdra, instantly catching the idea, replied that he humbly believed himself capable of putting here and there a spoke in the wheels of his lordship's enemies, if certain simple materials could be provided. He was a small, sallow man, with very twinkling eyes. He rubbed his hands together when speaking to his lordship and had a smile under his beard which might have grown upon him from constantly dealing with people who had stronger arms than his, but knew much less than he did.

As his lordship believed himself very well able to provide any simple materials that might be lying about within a day's journey, a contract was made in the castle that day. If Esdra ben Musa would make Gil Mendes mighty by the application of his magic knowledge, Gil Mendes would use Esdra ben Musa kindly for two years, and at the end of that time send him away safe and free.

Before many weeks strange things were happening in that neighborhood. Travelers afar off were alarmed at night by lights not carried in human hands, and, being frightened from the road they should have taken, they took that which they should not, and so fell into the ambuscades prepared for them by Gil the enterprising. A well-equipped expedition sent against the stronghold of Gil by the Lord of Almada, a law-abiding vassal of the King of Portugal, was attacked in broad daylight by fiery serpents which flew at the fighting men from behind the zigzag outer walls on the hill, knocked them down and burned them terribly, besides stampeding all their horses. The members of another attacking party, venturing within a narrow tunnel-like approach to the outer gate of the castle, which appeared to have been abandoned by the defenders, were all seized with such coughings and vomitings that many of them, falling down in their armor, were suffocated by the mysterious fumes, and the rest saved themselves only by flight.

From the point of view of the progressive Gil Mendes everything went beautifully for two years. It is true that the reputation of all the roads for miles around became so terrible that caravans grew scarce; but that very circumstance, on the other hand, enabled his lordship to annex without further trouble a vast territory, where he pastured flocks and herds of unexampled size. In fact, Gil Mendes was building up a wealthy and respectable pastoral principality by the help of his captive when Esdra humbly begged leave to observe that the period specified by their contract had expired.

Unfortunately for everybody, Gil was not as good as his word. He argued with Esdra—civilly enough, for a castled lord of that period—that as he, Gil, had not had time to learn from the magician how to make artificial corpse-candles or war-rockets, or how to fill a tunnel with choke damp, Esdra had better stay a little longer and begin giving him lessons. Esdra consented to do this and named a price in gold sequins which his lordship gladly consented to pay at the end of the two-years' course.

But unfortunately for everybody, Gil lacked the necessary application for chemical study. The sight of a piece of white stone fizzling away into nothing in a colorless liquid sent him flying out of the vaulted chamber which Esdra used as a laboratory. After that one lesson the cares of all his domains took up so much time that he was always busy when Esdra, rubbing his hands, suggested a few simple and instructive experiments, and Esdra himself became interested in an improved type of fire-balloon that was to enrich the chronicles of that period with a story of angelic hosts hovering over Portugal with flaming swords. So another two years of Esdra's captivity ended, making altogether four.

But, again, unfortunately for the parties immediately concerned, Gil would not let his learned captive go. This time he held out promises of really great wealth, so that Esdra could go back to his beloved Cordova and live at ease among his own fig trees and pomegranates for the rest of his days. Esdra ben Musa, who was ambitious to get on in the world, and not yet an old man, thought of the big capital necessary to float one or two good things he had invented during his captivity, believed Gil, and stayed, with only a slight whimper.

At the end of the sixth year, Gil, having become less respectful through familiarity with Esdra's magical powers, went so far as to bluster in his refusal to give the promised freedom and the sequins. Esdra, still rubbing his hands and smiling his peculiar smile, asked if his lordship would promise to dismiss him (with a gratuity which he was willing to leave to his lordship's generosity) at the end of another year, and his lordship, anxious to be rid of a subject which bored him, promised at once.

But unfortunately for his lordship, when altogether seven years of Esdra's captivity had elapsed, even this promise was not kept. At Esdra's mention of sequins and Cordova, Gil Mendes lost his temper and caused the magician to be immured in a deep subterranean dungeon, together with his vessels of metal, of earthenware and of glass (these last collected from Granadan caravans). At the same time he called his captive's attention to certain mechanical devices of his own, rough affairs of screws and chains, which might bring much discomfort to a scientific man who could work wonders for his lordship and would not. This time Esdra neither rubbed his hands nor whimpered; he only smiled that peculiar smile of his and became very busy. And at dinner that very evening Gil Mendes told his wife that really it needed only a little firmness to manage Esdra.

At the end of a few weeks came a

message to his lordship that the Jew magician had wrought an entirely new wonder, which, if properly handled, would place his lordship beyond the power of his enemies forever. His lordship, who had lately been thinking of extending his sphere of influence to the north, towards Almada and Lisbon, hurried down many flights of winding stairs to the dungeon which was now the castle laboratory. With him were a score of men-at-arms.

As the retinue filed into his dungeon, every man of them holding his nose with one hand and crossing himself with the other, Esdra smiled his characteristic smile. "This, my lord, is the mightiest thing my art can produce," he said, pointing to a crystal sphere as big as a baptismal font, which was filled with some clear, syrupy liquid. "Let your lordship's sword or mace strike the side of this vessel but once—once with all the strength of your noble arm—and never again shall mortal power withstand the onset of that weapon. Therefore, now, strike the vessel, I pray."

Gil Mendes, however, vaguely remembering $H_2SO_4+CaCO_3$—the only chemical experiment he had ever been intimate with—felt a hesitation about striking. But he measured with a glance the feebleness of Esdra's body and, rudely laughing, handed his own sword to the magician, saying: "Strike thou, O Esdra ben Musa."

So Esdra ben Musa, chanting aloud some Hebrew words, and with difficulty swinging the heavy blade above his head with both hands, struck as hard as he could at the great globe. And with a smoke as of hell itself, and the noise of ten thousand thunders the top of that hill, and the castle and all that were in it, flew up in innumerable fragments and were hurled in all directions over the surrounding country. Gil Mendes went all to pieces without even the satisfaction of learning that the name of this wonderful magic was Nitro-glycerine.

EWAN MACPHERSON.

Teaching Girls to Make Homes.

THE MISSION WHICH THE HEBREW TECHNICAL SCHOOL FOR GIRLS IS FULFILLING.

THAT the public school system of America is, on the whole, the best in the world, and that it is yearly improving, are not statements that any patriotic citizen is likely to question. On the other hand, none but the ill-informed or the obstinate can assume that the instruction of the public schools is not full of mistakes and often inadequate. For instance, to have any manual training at all is good, and far better than the record of a few years ago, when the education of the hand seemed too insignificant a thing for which to tax the public; but manual training is not yet really well developed, nor is it likely to be so developed for years to come. To train hands requires more personal supervision, more individual teaching, than is possible under existing circumstances, and in the public schools it stops short of even a fair degree of general excellence. Until the entire system is on a different footing, private citizens of wealth and patriotism must step in to fill the gap and to provide for the poor the manual training that is as important to them as literature or science.

In New York there is every form of philanthropy under the sun, and of manual training schools there are several. The two schools best known for this sort of teaching in the borough of Manhattan are maintained under Jewish auspices. One of these institutions is prominently before the public just now because of the large sum being raised for a new building. The Hebrew Technical School for Girls has had to endure inadequate facilities for years, has been obliged to turn from its doors four times as many girls as it took in, and after seventeen years it has grown so weary of this ungracious business that the association has taken the bull by the horns, drawn up plans for a new building at Fifteenth Street and Second Avenue, and collected a goodly portion of the sum that is to pay for it. The work of a school which can accommodate so small a fraction of the girls who wish to enter it must be well and favorably known among the class it seeks to benefit and must fill a very necessary place in the community. The Hebrew Technical School for Girls thinks that it does just this, and the grounds for its belief are evident enough to anyone who walks through its pleasant rooms in Henry Street.

Window boxes over the narrow street give an air of home to the building, and the visitor's first impression is confirmed within. It is a busy place, but in the library which serves as reception room the click of the typewriter and the whirr of the sewing machine seem to belong to another world. The room is pleasantly free from the almost inevitable institutional air, which carries with it the idea that it was "culture or death" with somebody. The culture here is of the spontaneous variety, and the books are the books one wants to read. It is the room of nice girls. Walk up the steps and the scene changes. The machines are so many that the sound of them is as of a little stream. There

THE HEBREW TECHNICAL SCHOOL FOR GIRLS.

is not an inch of room unoccupied. Every girl is in her place; there are half a dozen ready to take it from her if she does not want it, and she recognizes its value. Nearly two hundred girls learn useful things in these rooms.

The work of the school is divided into two parts, the manual and the commercial. The first includes the teaching of hand and machine sewing, dressmaking, embroidery, millinery, lace-designing and drawing. In the commercial department stenography, typewriting and book-keeping are taught, with instruction in spelling, penmanship, arithmetic and rhetoric. The value of calisthenics such as may be accommodated to class rooms is emphasized, but until the new building provides a gymnasium not much can be done along those lines. Cooking was once taught, but had to give way to the pressing needs of the two chief departments. The whole system is very cleverly contrived to fit in, one branch with another, and a girl who has gone through the sewing and dressmaking classes has a very accurate idea of every thing that goes to the putting together of a dress, even to the necessary shopping, which the girls do for themselves, subject to the kindly criticism of the teacher. They make neat underwear for themselves in one class and embroider it in another. They are not at the end of a year's instruction prepared to enter the shop of a fashionable modiste as chief assistant, but they do know pretty well how to go to work to buy, cut, fit, sew and decorate a shirt waist.

The fact that a year's training is so little for girls who come in absolute ignorance has led to a change which will go into effect when the new building is erected. The course will then be two years, but so graded that girls who do not desire complete technical knowledge may stop at the end of one year. Those who have the time and wish to perfect themselves are so taught as to make them competent in their trades. Many a girl must earn money after one year and enter a shop not thoroughly instructed, but in the hope of working up as she learns by practice, and many also do not wish to earn their livings by what they are taught, but are simply preparing themselves to be useful at home.

This brings up the question of the scope of the institution,—whether one is to consider it a trade school or a manual training school. The founder, Mrs. Minnie D. Louis, intended it as a training school to make womanly women, not necessarily wage earners, and this ideal has been adhered to. At the same time, most of the girls earn their livings by what they are taught at the school. Those who do not actually make their bread and butter by what they learn put it to equally good use in the home, by saving money; by their helpfulness they may be kept from having to go into shops or offices to do what modern civilization has been pleased to make fit work for women, and if a girl can, by what she learns at the Technical School, be kept in her own home, helping her mother, it would really seem as if a sufficient amount of good had been accomplished.

In the new building there will be

ROOF GARDEN OF THE HEBREW TECHNICAL SCHOOL FOR GIRLS.

room enough to do much more along these lines. The trade work will be of course perfected by the two years' course. Two years is not a long period of study for such an end, but it will suffice to give a far greater degree of skill than the girls now have. The training of girls to be helpful in the home will be emphasized as never before. Cooking is to be taken up again, and this is a work the importance of which cannot be overestimated. The Jewish cook who is orthodox and poor labors under severe disadvantages, to begin with. If she is unskilled into the bargain, her family deserve the prayers of the community. Tough meat, from which the juice has been carefully drained and soaked, fried in indifferent fat, can hardly be called appetizing, but it is common fare on the East Side. To teach a girl to disguise the meat in a stew that is at once palatable and *kosher* is to be a benefactor to the race.

What is more, girls are in cooking classes taught to serve dinners daintily. They come to know what a napkin is and establish correct ideas of the relation to each other of knife and fork; they also learn that a spoon does not need that stern determination of clutch that goes appropriately with a shovel. Little things, all of them, but those who have never known anything but well served meals can hardly realize the need of such instruction among people to whom dinner means usually that each individual dips for himself the best he can find out of the common pot and eats it when his fancy moves him. Not all the East Side is included in this description, for there are innumerable grades there as elsewhere; but this is true enough of a vast number of the poor.

Cooking is taught in the public schools, but the classes are so large that the lessons are "demonstrations," and any woman who tries to cook from such teaching soon discovers that raw materials have wills of their own and need the firmness of a practiced hand. To say that the Technical School duplicates the work of the public schools in this respect is on the face of it true, and it is true of half the institutions on the East Side; but until the millenium comes the public schools will fall short of teaching thoroughness to the crowds that must be accommodated. This is not an arraignment of the public schools, but teachers are merely human, and to be thorough in every respect under present conditions would require gigantic physical and mental stature.

A SEWING CLASS.

So the school is working cheerfully every working day in its present little home and dreaming dreams of the gymnasium and big class rooms and attractive kitchens in which the students and their friends now kept out of school by reason of the overcrowding will enjoy life in the near future. They know that the social end of the work will be developed as it cannot now be in the little sitting room they love in Henry Street; they know that there will be clubs for them and parties and dances in the gymnasium. They do not know, perhaps, and it is not necessary that they should know, how much they need these things, nor how essential they are to the development of a side of their nature now neglected and often unlovely. But they will find it out by the change in themselves and by the increased joy of life. If a school can give these things, in addition to teaching the means of a livelihood, does it not deserve a new building? There ought to be a palace hung with flags, but the Hebrew Technical School is not grasping and will be content with an ordinary new building in Stuyvesant Square.

The new building will be a monument to the generosity of Mr. Adolph Lewisohn, first vice-president, who has given $125,000 toward its erection, and to the energy of his fellow officers, Mr. Nathaniel Myers, president and an enthusiastic worker for the good of the girls, Messrs. Joseph Hernsheim, Ludwig Dreyfuss, Ferdinand L. Loeb, Norbert Heinsheimer and Mrs. J. N. Bloom.

Mary D. McLean.

An International Organization of Jews.

ON the last Day of Atonement I delivered a sermon at the West London Reform Temple, on "The Jewish Question," in the course of which I put forward the suggestion that the great unsolved Jewish Question needed to be attacked by the combined efforts of the Jews of all the free countries of the world. "There is need," I said, "of some international organization which shall unite the Jews of all free countries in one continuous series of labors for the emancipation of their fellow Jews. Let us not disguise from ourselves that the emancipation of our race is a task of Herculean difficulty. It demands all the resources of a united, free Israel to bring it to an issue. Union is strength. I do not think that some of us quite realize what a power in the world we Jews are, or might be; what a momentum we could bring to bear upon the settlement of this question if only we determined to act together and to subordinate all other interests to this paramount consideration of combating the growing forces of anti-Semitism."

REV. ISIDORE HARRIS.

Since these words were spoken they have received remarkable confirmation in other quarters, and notably in America. Dr. Maurice Fluegel, of Baltimore, has been making a very similar suggestion to the leading Jews in the States, whom he has addressed on this question. His idea is "that a small committee of representative Jews, delegated from prominent Jewish centres in all parts of the world, should periodically meet in some leading capitals of Europe, discuss Jewish political interests, grievances and measures of practical import, especially their just claims as Western citizens, the protection Europe owes them against violence and anti-Semitism, and bring such claims and complaints before the councils and governments of the Western world."

Dr. Fluegel even thinks that the Jewish Question might be brought by such a body before the Tribunal of Arbitration at The Hague. "That Board," says he, "was expressly instituted to right international wrong. The Czar, with whom the idea of the

Tribunal originated, could not morally or logically refuse to pay attention to the Jewish cause, pledged by such a committee, representing entire Israel."

An American journal which reprinted my sermon placed my remarks on an international organization and those of Dr. Fluegel in parallel columns, so that the agreement between them must have struck readers very forcibly. Then, again, we have the views on this subject which have recently been printed in THE NEW ERA ILLUSTRATED MAGAZINE and in the London "Jewish Chronicle," from the pen of Dr. Isidor Singer, of New York. He, too, favors the idea that the settlement of the Jewish Question may be brought about by some international combination of Jews, and he urges that the Independent Order of B'nai B'rith—that body which by its united efforts has already achieved so much for the persecuted Jews of Eastern Europe—should take the lead in a systematic movement for their liberation.

As my views on this subject are not on all fours with those of Dr. Singer, though events might force us to come into eventual agreement with each other, I am availing myself of an opportunity to develop the idea which I only faintly adumbrated in my Atonement sermon. Dr. Singer's suggestion, that 100,000 well-to-do Jewish families should tax their surplus incomes to the extent of 2 per cent. in order to remove Russia's five million Jews to America and Greater Britain beyond the seas, and settle them there in comfortable independence in the course of the next twenty-five or thirty years, is based upon the hypothesis that so far as Russia itself is concerned the Jewish Question is hopeless. It assumes that nothing short of a revolution—the revolution that we all ardently pray for, but which may never come to pass—will induce the Russian Government to treat its Jewish subjects as human beings.

As against this opinion I agree with Dr. Fluegel, that, while no efforts must be relaxed to remove as many Jews as possible from Eastern Europe to other countries, their position in those countries must not be given up as hopeless. I hold that a united Jewry might compel even Russia to listen to the voice of humanitarian counsels. Why not? Powerful as Russia is, she cannot afford to defy the world. She dare not disregard the remonstrances of even two or three united and determined Powers. Actually, the resolute action of the American people has brought the Colossus of the North to a measure of reason and forced it to reconsider its attitude toward the Jews. It will hardly admit of doubt that but for the position taken up by President Roosevelt's Government, backed as it was by the mighty voice of the American press, there would have been a renewed outbreak against the Jews of Kishineff during the Christmas festivities. But the plot was discovered in time. The Russian authorities were informed in advance that the civilized opinion of the world had been seriously aroused by impending events and would not exonerate the Government from complicity in them if the Kishineff Jews were maltreated a second time. What communications exactly passed between Washington and St. Petersburg we do not know. But their successful results are writ large in recent events. De Plehve took alarm. The necessary orders for keeping the peace were transmitted from headquarters to Prince Urusoff. The Governor of Bessarabia called out the military to preserve order, and Christmas and New Year passed off without the least attempt at disturbance.

I have said that this was due to the action of the American people; and so far as this is a fact, that action must be attributed to the spirited efforts of the Board of Delegates of the Union of American Hebrew Congregations, and likewise of the Independent Order of B'nai B'rith, with its 30,000 members and more than 300 lodges. But mention must also be made of the vigorous steps taken in England by the Joint Committee of the Jewish Board of Deputies and the Anglo-Jewish Association, who, through Lord Rothschild, brought the danger of the Kishineff Jews to the notice of Lord Lansdowne, England's Foreign Secretary. Here, again, we do not know what communications passed between the English Foreign Office and the authorities at St. Petersburg. We only know that they were not without result, and must have strengthened the action of the Washington Cabinet directed to the same end. Nor must the note of alarm sounded in the English press be omitted from the various Western influences brought to bear upon the Government of the Czar.

We see, then, the Jews of America bringing pressure to bear upon their Government, and possibly stirring up also the American press, to avert a threatened massacre of their co-religionists, and somewhat similar steps directed by the Jews of England to the same object. My contention is that the time has come to coördinate such efforts. All the important Jewish organizations of all the countries in the world in which Jews are free to assert themselves should be linked together in a series of continuous efforts to emancipate their fellow Jews. Jewry is weak at the present moment because it is not organized. There is little or no coöperation between the Jews of one country and those of another. If the emancipated Jews of the world would once resolve to combine for the protection of their co-religionists from persecution they could solve the Jewish Question. The mere knowledge of such a combination would make backward governments pause before they trampled on Jewish rights. The need of the hour is a representative body entitled to speak in the name of all Israel, with the courage and the power to ventilate Jewish grievances and bring them before the international bar of public opinion.

It will perhaps be said that we have such a body in the Zionist Congress. True, the Zionist Congress represents the nearest approach to a Jewish representative body that modern times have known. But it is very far from representing the consensus of Jewish opinion. A platform is required that will unite Jews of all views in one common effort for their persecuted co-religionists—non-Zionists as well as Zionists; those who aim at national regeneration and those who do not. Such a platform is furnished by the agreement that obtains among all Jews that it would be a good thing for themselves and their co-religionists if a stop could be put to Jewish persecution.

There are already in existence a number of independent bodies who charge themselves with looking after the welfare of persecuted Jews. Two of them possess a more or less international character, but so opposed are their methods and aims that they regard each other with no friendly eyes. They are the Zionist body and the Jewish Colonization Association. The other organizations for the protection of Jewish interests are the *Alliance Israélite Universelle,* in France, and the various institutions which have been founded in other countries on the same lines—the Board of Delegates (of the Union of American Hebrew Congregations) on Civil and Religious Rights; the Anglo-Jewish Association, in England; the *Israelitische Allianz,* in Austria; and the newly established *Hilfsverein der deutschen Juden,* in Germany. As has already been said the Anglo-Jewish Association coöperates in foreign affairs with the Jewish Board of Deputies.

It is desirable that, in the first instance, a central board should be formed of delegates from all these bodies, with its headquarters in one of the great capitals of the world—New York, London or Paris. Other important bodies, like the Independent Order of B'nai B'rith, could be affiliated by degrees. There would thus be accumulated the elements of a great International Conference which should meet from time to time in Europe or America, to consider the Jewish Question in all its bearings, and to decide upon the measures to be adopted for the defence of persecuted Israel. The conference would have to consider how the question could be most effectively brought before the notice of the Powers—whether through the medium of the press, or by public meetings, or through the instrumentality of Parliaments, or by deputations to the various governments.

That the Jewish Question must be treated as an international question is an opinion which is coming to be widely held. It has recently been put forward by Mr. Arnold White in "The North American Review." He lays down these principles:

1. England and America must examine the question anew, so as to realize that the Russians understand their position as regards the Jews, not as inspired by futile brutality, but as dictated by the first law of nature, self-preservation, and by the duty of rulers towards the majority of their subjects.

2. The Jewish Question is insoluble by any single nation. Even Russia is impotent if she acts alone.

3. The Jewish Question is a world-problem, and therefore international in its essence.

4. To solve the Jewish Question a conference between Russia and the Anglo-Saxon Powers is essential, in order that the problem as it affects each Power may be understood by all the parties concerned before its solution is attempted.

"If the Prime Minister of England," he goes on to say, "and the President of the United States were, jointly and severally, to address the Government of Russia an invitation to a conference on the whole Jewish Question . . . . . . there is reason to believe that Russia would not sullenly refuse to entertain the idea. . . . . It is even possible that Russia herself might take the initiative and invite the Anglo-Saxon Powers to a conference."

But if Russia, England and America could be brought into conference on this question, there is no reason why France, Germany, Austria, Italy and Holland should not be represented, too. Under any circumstances, an international conference of the Powers is only likely to be brought about by an international conference of Jews. It is for the Jews of the world to show that the Jewish Question is a world-problem and insoluble by any single nation. Besides, we cannot leave the Jewish Question to be settled by the Arnold Whites. If the Powers are to meet for its discussion, Jews will have something to say. But how can they make their voice heard unless they have themselves previously met to formulate their demands?

And as England and America are the two nations who must first coöperate in considering the Jewish Question, the Jewish communities of those two countries should also be the first to combine. But who is to take the initiative? As "The Jewish Chronicle" asked recently, shall the invitation to coöperate come from England or America? Perhaps America will take the lead, through its Board of Delegates on Civil and Religious Rights. I make this suggestion for two or three reasons:

1. America is most closely affected by the problem of Jewish oppression. It has the largest Jewish Ghetto in the world, and that Ghetto is entirely composed of the victims of this oppression.

2. Public men in the Jewish communities of America seem to be more alive to the need of international coöperation among Jews than are the heads of other Jewish communities.

3. One of the principal objects for which the Board of Delegates was founded is "to establish relations with kindred organizations in other parts of the world for the relief of the Jews from political oppression."

But as yet the idea of an international Jewish organization is a dream, and one which, under the most favorable circumstances, it will take long to realize. In the meanwhile the Jews of England and the Jews of America may help in the promotion of such an object by exchanging views. Dr. Singer has put his views before English Jews in the columns of "The Jewish Chronicle"; I now present mine to the Jewries of America in the pages of The New Era Illustrated Magazine. The magazine will fully justify its title if it is instrumental in inaugurating so momentous a new departure in Jewish politics. When the brotherhood of Israel becomes an accomplished fact a "new era" will have dawned for Israel—for humanity.

Isidore Harris.

The Woman's Domestic Guild of America.

A WELL ORGANIZED ATTEMPT TO SOLVE THE SERVANT PROBLEM

FOR several years the problem of how to secure competent household service has seemed to housekeepers more and more perplexing. Some women who have desired at any cost to have the machinery of their households run smoothly have been paying exorbitant wages and have yet been unable, save in a few instances, to secure capable and faithful workers. Other housekeepers have broken down under the nervous strain and have given up housekeeping and resorted to family hotels and boarding-houses. The consensus of opinion has been that employee as well as employer has had good grounds for dissatisfaction, and it becomes more and more necessary that some system should be evolved whereby both may profit.

It is natural that girls should seek positions in stores and factories rather than in households, so long as a stigma is supposed to be attached to domestic service. The very word "servant" is obnoxious to many. And yet one who serves his country, his State, or his city, is in the truest sense of the word, a public servant. One who serves a friend willingly subscribes himself the friend's obedient servant. Unfortunately, the dictionaries define a servant as "a person who is employed by another for menial offices, or for other labor and is subject to his command"; "a person who labors or exerts himself for the benefit of another, his master or employer"; "one in a state of subjection"; "a person of base condition or ignoble spirit." These definitions seem the result of ancient prejudices, a heritage from the old slave and serf systems. Learned in our public schools, they are scarcely calculated to bring a large number of our American girls into household service. No work which is helpful to humanity should be considered menial or degrading. The word servant should never be narrowed to represent a person who does low, mean or servile work.

Another reason why many girls prefer to work in stores or factories is that in such occupations the hours of work are usually restricted by legislation. However, actual experience proves that these laws are not always enforced. In some business houses, hours are stretched and employees driven to the point of physical collapse. Girls working in stores and factories undeniably secure greater freedom and independence than those in household service. Yet, to offset this liberty, which is not always as beneficial as they like to believe, it is but fair to point out that an established position in a good home, in a cultivated and refined atmosphere, with all it gives in the way of protection, comfort and care in illness, is a boon of incalculable value.

Young women seem to feel that business offers the larger opportunity for promotion. Here again practical experience does not always justify this conclusion. Many an earnest girl toils in a workshop for years, without in any way bettering her condition, while stultifying her mind by persistent, unvarying repetition of some wearying, nerve-racking mechanical process. In domestic service the capable scullery maid often becomes the cook, and the cook the *chef*, or, it may be, the housekeeper. The intelligent nursery-maid becomes the governess and then possibly the companion or secretary. In the end she marries the son of the house, while the housekeeper becomes the second wife of his father.

In January of this year, a few women who had given much time and thought to the subject of household service met one afternoon to discuss the problem around the tea-table. It was proposed to examine into existing abuses on the part of employers, employees and agents, with a view to remedying these abuses in a practical and business-like manner. It was agreed that in order to raise the standard of domestic service, some incentive should be offered to secure an intelligent class of workers to apply for household situations. Whenever any work is put on a scientific basis, the calibre of the work and the character of the worker are at once raised to a level which makes for respect and dignity. In Chicago, after being taught scientific cooking in the schools, many girls who had planned to earn their living in factories or shops evinced a preference for domestic service. The work of a trained nurse has much in it that is menial; yet young women of the very highest grade enter the profession with enthusiasm, because it involves scientific training. They turn to it not merely as a means of support, but in a spirit of helpfulness and with an honest desire to lessen suffering and serve faithfully.

With the object, therefore, of securing a force of intelligent, expert workers, the women who organized the Guild decided to start classes in cookery, in laundry work, waiting and chamber work. It was determined, moreover, to give certificates to show the amount of training received and thus to inaugurate a system of graded labor, with remuneration according to a fixed rate.

A furnished house was rented at No. 46 East Thirty-fourth Street, and a manager and corps of assistants were placed in charge. Because of the flood of applicants seeking positions and the enormous number of employers seeking help, the Guild at first found itself little more than an intelligence office, though conducted on new principles. Within three weeks, however, cooking classes were started and other important innovations made.

An investigation previously made into the methods in use in the average intelligence office resulted in finding that the usual custom was to charge a fee to both employer and employee, varying according to the wages the latter was to receive. In this way it was naturally to the advantage of the agent to procure for the employee as high a wage as possible, irrespective of competency, in order to secure a large commission. Moreover, it was also to the advantage of the agent to have employees remain in their situations but a short time, since each time a change in situation was made, a new fee was earned from both employer and employee. In order to counteract the evils resulting from this pernicious system, it was decided to charge a fixed fee to both employer and employee, irrespective of the amount of wages demanded, and to establish a system of rewards for long service and an honor roll, which would tend to encourage permanency of place. It was also found that in many intelligence offices girls waiting to secure situations were allowed to send out for beer to drink during the day, a practice which led to intemperance. The policy of the Guild will be to tolerate no intemperance and no dishonesty. No beer will be permitted in the Guild rooms, but hot coffee and rolls will be served at cost to those waiting through the luncheon hour to procure a situation. It was also found, upon investigation, that many proprietors of intelligence offices were, through carelessness or ignorance or cupidity, sending working girls to houses which afforded them no protection from insult or immoral influences. Indeed, many were pursuing a regular traffic of providing respectable girls for immoral purposes. It was therefore decided not only to investigate as thoroughly as possible the references of those seeking situations, but to allow none but regular subscribers to the Guild to have the privilege of securing help, the list of subscribers to be open only to people of good moral standing in the community.

Thus the Guild has set a standard of business principles, below which reputable proprietors of intelligence offices must not sink if they desire to attract a desirable class of clients. In these strenuous days competition is so keen along all industrial lines that merchants and others are often forced to compete on the basis of the least scrupulous, if they do not wish to be pushed out of business altogether. This is true of intelligence offices as well as of other branches of business. The most effective way to prevent these deplorable methods from becoming successful is for the consumers to support and encourage those who show a desire to conform to high principles. The Guild can only hope to be successful in its work if it secures the encouragement and faithful support of the public. Its ideals and aims are high, but these can be realized only when backed in a tangible way by public sentiment

The Guild has been organized for so short a time that it has not been possible to carry into effect all the reforms which it purposes to undertake. It has, however, been greatly encouraged by securing the coöperation of a very large number of supporters. The alacrity with which both employers and employees rallied to the first bugle call of the Guild proves that all were aroused to the necessity of undertaking by some method to meet the exigencies involved in the problem of better home conditions.

The work has many important sides capable of development. It is the desire of the directors not only to ameliorate the present hardships of the housekeeper, but to make the lot of the houseworker a much happier one. Many household workers are isolated from family and friends; after their day's work they feel the need of a little exercise and recreation, yet have no place to go. The Guild has, therefore, not only established evening classes at the Guild rooms for those who desire extra training, but has also fitted up two rooms as sitting-rooms, where those out of position, or who have secured positions through the Guild, can find magazines and books, or meet an acquaintance for a quiet chat. These rooms will be under the supervision of a capable, refined woman, who, it is hoped, will be able to give helpful counsel to these working women who may make use of them. She should be a woman who may prove a sympathetic friend, ready to cheer and comfort those in need of such help, and able to inspire in them a nobility of purpose, a spirit of courage and fidelity, with which to pursue their vocations. While the Guild has not sufficient space to provide lodgings for those who are temporarily without shelter, and without means or friends, it has already shown its philanthropic spirit by directing young girls to homes and clubs where a night's lodging may be obtained at very low rates with desirable environment.

The directors of the Guild appreciate the fact that many housekeepers ignore their obligations and responsibilities toward household employees, while exacting high standards on the part of the latter. A few years ago the Labor Commissioner of Minnesota, in one of his reports, pointed out the advantages of domestic over general workers, but deprecated the fact that "only one-fifth of those who employ them are fit to deal with any worker, injustice and oppression characterizing their methods." He gave detailed statements and figures to bear him out in this conclusion.

So long as a home is provided and is considered in the remuneration paid to employees, it should have, at least, the essential comforts of a home. The employee is entitled to a comfortable bed, a screen which will provide a measure of privacy, if she be compelled to share her room with a stranger, good nourishment and sufficient warmth. She is also entitled to courtesy and respect and should not be humiliated by being reprimanded before guests. Neither should she be required to work inordinately long hours. All labor ought to be uplifting, a stimulus to mind and body, a cause of blessing to the worker and to the community. When conditions of labor are such that work becomes drudgery, the evil effect is felt by the worker and by the entire community. The relation of the worker to the community was pointed out most impressively in Sydney and Beatrice

Webb's work on industrial democracy in the following words:

> One degraded or ill-conditioned worker will demoralize a family; one disorderly family inexplicably lowers the conduct of the whole street. The low-caste life of a single street spreads its evil influence over the entire quarter, and the slum quarter, connected with the others by a thousand unnoticed threads of human intercourse, subtly deteriorates the standard of health, morality, and public spirit of the whole city.

The houseworker is often one of the visible threads which connect the tenement house quarters of the city with the others, and it is very important that she should carry with her into those quarters a spirit of self-respect, a sense of satisfaction with existing conditions, an appreciation of the dignity of her vocation, and a realization of the ethical relationship which should exist between employer and employee.

The policy of the Guild will not be to exact any cast-iron pledge from housekeepers as to hours of work, or as to provision of comfort for employees, but it will endeavor to create a high standard in these matters. A prominent lecturer has already been engaged to deliver a lecture in the Guild rooms, to speak on similar work already accomplished elsewhere, and to discuss the problem of domestic service in the new light gained from broader vision everywhere. Other lecturers will be secured, from time to time, in the endeavor to point out the scientific basis upon which domestic service rests and to set such principles forth, as, if followed, should lead to a successful solution of the much vexed question.

When housekeepers study labor questions seriously and trace the history of the labor movement in our country, they will be able to obtain a much clearer view of the present status of the domestic service problem. When one looks back cursorily over the history of domestic service in the United States, with its chapters on labor of convicts, Indians, negro slaves, redemptioners and, later on, of negro freemen and of Chinese, it is not to be marveled at that the daughters of our American farmers and mechanics preferred to seek employment which enabled them to retain their places in their own home circles and take part in social diversions among people of their own sphere in life. According to the United States Labor Commissioner, there are at present six thousand occupations in this country open to women. In order to attract a fair proportion of workers into domestic service, it is necessary to offer a commensurate amount of compensation, a reasonable number of hours of work, a sufficiently comfortable home and wholesome nourishment, adequate time for recreation, and a recognition of those spiritual needs which can scarcely be defined or enumerated, but without which every human being suffers, more or less, according to temperament.

We are told that long ago, in France, the only people who had the right to utilize other men's labor were those who served in the Church, the State or the army. The people who served the Church were entitled to use other men's labor, because they were supposed to teach the people divine truths, as an equivalent; those who served the Government taught the people how to govern, and those who served the army protected the people. If we follow this line of reasoning we shall at once recognize that moral law which justifies us in accepting the labor of others only when we contribute our share to the sum of the world's labor. When we all take up our own share of life's labors, we shall have the right attitude of mind toward other laborers.

Another feature of the work of the Guild will be to endeavor to lighten the burdens of housekeeping. In olden days, housekeeping was much simpler and wants were fewer. Women, in making their purchases, bought the raw material, if they did not grow it themselves on their farms, and they did their own spinning, weaving, knitting and fashioning of this raw material until they had made the finished product, in their own homes. To-day, however, all manufacturing has been taken out of the homes, and commerce has brought the products of the world to every corner of the globe. To obtain the choicest articles at the most reasonable prices is a work which demands a study of years and much consumption of time, and requires the judgment and good taste of an expert. Much of the friction of a household is obviated if the right utensils for the necessary work be provided and good wearing textures for hangings, furniture and garments be bought; pure foods and suitable implements for kitchen use must also be purchased. In order to assist the housekeeper in these particulars a purchasing agency has been established in the Guild, to provide supplies of all description to subscribers. Except when especially stipulated, there will be no additional charge for this convenience. It will also be the province of the purchasing agent to secure caterers, musicians and decorators for household entertainments, thus very materially relieving the housekeeper from many cares.

For such of its clients as it cannot at once supply with help, the Guild inserts advertisements without charge. It does the same for servants desiring positions, and utilizes for both purposes the columns of "The Evening Telegram," in New York City. In Washington, the Guild will ally itself with "The Evening Star." Every subscriber to the Guild receives in return for the fee a book of one hundred coupons, entitling the owner to one hundred copies of the paper obtainable at any news stand, or at the office of the paper. It is impossible to estimate the advantages of the sound financial backing which the Guild has had, as well as the large amount of free advertising.

During the first three weeks of the Guild's existence, more than thirteen hundred employees were registered, and subscriptions from 860 employers were received. In one day 80 employees were placed, and 651 employees have secured situations which are apparently permanent.

Many letters of commendation and

gratitude have been received by the manager of the Guild. The Guild has already proved such a success that branches are to be opened shortly in Washington, Philadelphia, Boston and Chicago. These branches, however, will have their own advisory boards and will not be governed by the women who are directing the work of the New York City Guild.

It is too soon to predict the ultimate outcome of the establishment of the Guild. Much depends upon the efficiency of the managers employed to carry out the suggestions and scope of work planned by the members of the advisory board. However, any earnest effort to bring about better conditions, even an honest willingness to recognize existing evils, should lead to fruitful results. Instead of shrugging shoulders, folding hands and sighing over the situation, a few women, although already very active in other branches of work, have been willing to devote valuable hours to a practical attempt to solve some of the difficulties.

Milton, in referring to his blindness, said: "They also serve who only stand and wait." Is it not true that, in this strenuous twentieth century, many of those who stand and wait are blind to their opportunities, and blind to the needs of the hour?

Maud Nathan.

Holger Paulli.

A DANISH FORERUNNER OF ZIONISM IN THE SEVENTEENTH CENTURY.

FROM slave merchant to reformer; from a dealer in human lives to a propagator of humane ideas; from a sane, cold-blooded, calculating business man to a fanatical, enthusiastic believer in the possibility of carrying out a scheme whereby all mankind might be benefited—such was the career of Holger Paulli, who, in the last decade of the seventeenth century, proclaimed himself the Messiah of the Jews, the rebuilder of Jerusalem, and a mediator between God and man.

In order fully to understand the career of this remarkable man, it is necessary first to look into the conditions which at that time existed in the country of his birth, and which gradually tended to lead his mind into religious channels. Denmark was one of the last of the European countries to admit the Jews, and before 1622 it is safe to say there were no Jews there who openly practiced the rites of their religion. By the Danish peasantry and the laymen at large the Jews were looked upon as very undesirable additions to the population, and there was no great rejoicing when King Christian IV, who had an eye for the business interests of his domains, in a letter dated November 25, 1622, invited Portuguese Jews to settle in Schleswig-Holstein, where he promised to grant them the free exercise of their religion. From Schleswig-Holstein the Jews soon found their way into Denmark proper, and as they had gradually gained a controlling interest in the financial world, it was no easy matter for Frederick III (1648-70), the successor of Christian IV, to expel them, much as he wished to. However, in 1671 he issued a rescript ordering all Jews to leave the kingdom within a fortnight, and stipulating that henceforth no Jew was to be admitted without a *Geleitsbrief*. The Jews who ventured to remain in spite of the royal order were roughly handled by the populace, and the term *Jode* (the Danish for Jew) came to be used almost exclusively as a scornful epithet.

At this time Holger Paulli, who was born in Copenhagen, in 1644, was studying theology at the University of Copenhagen. His father, a wealthy and eminent physician, was a broad-minded man, who counted among his friends several Jewish scholars, with whom the young Holger associated on equally friendly terms. Therefore, when the royal edict was issued banishing all Jews from the kingdom, no one was in a position to judge the situation with more fair-mindedness that young Paulli, who held a high opinion of the worth of the persecuted race. Holger did not, however, stay at home during the turbulent times immediately following the proclamation of the King's order, but went abroad, having accepted a position as correspondent with a West Indian firm. He married in the colonies, and shortly after engaged in business for himself, at one time trafficking in slaves on the coast of Guinea.

In 1694, having amassed a considerable fortune, he returned to Copenhagen, where for some time he led a quiet existence, entertaining old friends in the family homestead. During his absence the law excluding Jews from Denmark had been less strictly enforced, and especially had exception been made with regard to Portuguese Jews, from whom the *Geleitsbrief* was no longer demanded. Paulli, therefore, found a number of Jews in the Danish metropolis, with whom he soon freely associated, pretending to seek their advice as to how he might best ameliorate their condition by devoting a part of his fortune to their cause. At length, in 1696, when the Jews were subjected to still more contempt than formerly, Paulli found it time to take decided steps in their behalf. At first he devoted himself to the study of the Hebrew Bible, endeavoring to find passages that might permit of different interpretations. His knowledge of Hebrew was, however, inadequate, and he made several ridiculous mistakes. He then resolved to go abroad in order to introduce his views on the question of Jewish emancipation and to do all in his power to bring about a closer union between the synagogue and the church.

Leaving a wife and six children, he went to Amsterdam, where he published, in the early part of 1697, his first religious pamphlet, entitled *"Triomph, Triomph, Triomph in den Afgehouwen Steen Zonder Handen"* ("Rely Upon the Rock Not Hewn by Human Hands"), in which he announced that he had been chosen by God to effect a union between the Jewish and the Christian faiths. He proclaimed himself the new Messiah and King of the Jews, saying that God had especially appointed him because his grandfather had been a Jew and a direct descendant of the House of David. This pamphlet he caused to be freely distributed among Jews and Christians alike, and it did not fail to attract a great deal of attention to its author.

In February, 1698, Paulli held his first public meeting in Amsterdam, on which occasion the large hall rented for the purpose was filled to overflowing. When he appeared on the platform he was greeted with a burst of spontaneous applause, his great personality commanding everybody's attention. In a deep, well-modulated voice he welcomed his audience, asking the members thereof to see in him not a mere preacher of flesh and blood, but the representative of the Most High, in whose name he had come as the bearer of glad tidings to God's chosen people. Paulli declared that he had come to reëstablish the Jewish kingdom in Palestine, and he promised that the Holy City should be rebuilt before 1720.

"Upon the restoration of Jerusalem," he said, "God's only begotten Son, Jesus Christ, will descend from heaven in all His glory, for none but He is worthy to officiate as the first high priest of the new Judæa. The gates of heaven will thenceforth remain open, and, even as of old Moses communicated with the Lord face to face, so shall now one of the holiest among us be chosen as mediator. Darkness shall reign no more; neither shall sorrow befall us, for the Lord God will dwell in us and amongst us. On the holy soiled tilled by our fathers, Abraham and Isaac and Jacob, the rightful owners shall again reap the harvest; the holy Temple and the tombs of saintly men shall be rebuilt by the sons of Israel."

After the first successful meeting Paulli wrote a great many religious tracts, in all of which he dwelt at great length upon his sacred mission, warning his adherents to remain faithful to him and to his noble cause. In 1700 he published a pamphlet addressed to all crowned heads of Europe, and apprising them of the fact that the day was drawing near when the new Israelitish kingdom would be founded. In this pamphlet, which bore the title *"Kurtzer Bericht an alle Puysancen von Europa, in deren Gebiet Juden sind, wo jetzt von Oliger Paulli geredet wird, betreffend seinen Beruff zur Vereinigung der Juden und Christen,"* Paulli especially advised the King of France to leave his throne and to join the British ruler in assisting him (Paulli) to baptize by force those

Jews who would not voluntarily embrace Christianity.

This pamphlet drew the attention of the authorities to its writer, and he was imprisoned in Amsterdam (1701) charged with inciting to riot. A close investigation into his past acts followed, and it was decided to banish him from Holland. Some of his relatives came to his assistance and succeeded in effecting his release on promising to keep him outside the Dutch kingdom. From Holland Paulli went to Germany, but here he met with a rather cool reception. The German censor of books kept a vigilant watch on him, and Paulli found it almost impossible to publish any of his religious booklets. The only one which appeared during his stay in Germany was published anonymously; neither does the name of its publisher appear on the title page.

In 1706 Paulli returned to Copenhagen, where the Jews received him with great enthusiasm. They assembled in his house and encouraged him to continue his efforts toward the establishment of a new kingdom of Israel. Several meetings were held, at which Paulli warned the Jews to keep aloof from the common people, who, on account of ignorance, were unfavorably disposed toward Judaism. These meetings nearly resulted in precipitating a serious outbreak, ominous to the Jews, and King Frederick III found it necessary to interfere (1707) by ordering the chief of police of Copenhagen to prevent further assemblages. After 1707 very little is known of the life of Paulli, the general belief being that his mind gradually gave way, and that he spent his last years in forced retirement. He died in Copenhagen in August, 1714.

What lends additional interest to the career of Holger Paulli is the fact that prominent scholars of his time considered him important enough to be worthy of their attention. Some wrote in harmony with Paulli's views; some against him, and the cause he represented. Most noteworthy among his antagonists was Gilbert Leiding; of Hamburg, who in 1704 published a pamphlet entitled *"Gegen-Antwort auf die vermeinte kurtze Entblossung des Unglückseeligen Oliger Paulli,"* in which he treated Paulli with the utmost contempt, but at the same time admitted his dangerous powers. H. B. Coster and Adler Croon, both of Amsterdam, were, on the other hand, among his staunchest supporters. Most of the writings of Paulli, together with the publications to which they gave rise, are extant in the Royal Library of Copenhagen.

Frank F. Hecquet-Cramer.

The Family in Israel.

ITS COMMANDING PLACE IN THE HISTORY OF THE RACE AS UNFOLDED IN THE HOLY SCRIPTURES.

WHEN one goes back to the origin of the people of Israel, as it is portrayed in the Bible, he comes upon a fact which very noticeably distinguishes this portrayal from records of a similar nature among other peoples. The latter derive their origin from heroes or law-givers, who, as solitary geniuses, stand forth like erratic boulders and are more or less absolved from every family connection. The history of the people of Israel, on the contrary, goes back to founders and law-givers who are prominent precisely as the heads of families, as fathers and mothers. The qualities which distinguished them do not lie above the plane of daily life, but are in the very midst of it; they are family virtues. One is not obliged to climb up to the snow line of humanity to comprehend them, whither only the few could follow. Their nature reaches down to the level earth and is perceived by the weakest eye. The simplest home offers room enough for this spectacle. That, however, which is recognized by a people at the dawn of its history as the kernel out of which it has developed, this it is which expresses the principal, inborn trait of its character and this, in the case of the people of Israel, is its decided family tendency. Hence the history of its origin is not, as among other peoples, a history of heroes, but rather a history of families, a history of its earliest progenitors, and it is for this reason that it is familiarly termed the "House" of Israel or Jacob, or the "Children" of Israel. These designations for the people of Israel are found on nearly every page of the historical or pre-historical books of the Bible, and they are not, particularly the former, to be compared with similar Semitic tribal designations. The unrolling of their history of origins and

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families takes place in the first book of Moses. Far from presenting a dry genealogy, with a definite object in view, as at the beginning of Chronicles or in the Gospels of Matthew and Luke, the narrator likes to linger over episodes which bear upon family life, even over those which do not belong to the early history of Israel, but to the beginnings of humanity in general. Among the latter may be reckoned Adam's accusation of Eve, whereby the husband tries to clear himself by blaming the wife; also the quarrel between the brothers, Cain and Abel, and Ham's sin against his father, Noah. By far the largest part of the first book of Moses, including thirty-eight chapters out of a total of fifty, is nothing else than a family history or, to speak more correctly, family histories. They begin with Abraham and Sarah. The narrator, who appears to have been in a hurry up to this point, draws a long breath when he comes to them, in order to relate the story of them and their children with so much the more detail. The importance of this early history cannot be better illustrated than by the words of the prophet Isaiah: "Look unto Abraham your father and unto Sarah that bore you" (li, 2); because this prophet, who probably belonged to the period of the Babylonian exile, that is, to a time when the Israelitish people had already existed as a state for hundreds of years and had also witnessed its downfall—this prophet still thought that he could not speak more effectively to the people than by regarding it as one family and talking to it of father and mother.

And what is contained in those family narratives of the Torah, the antiquity of which we will not here investigate, but which were certainly not placed at the beginning of the Torah for purely chronological reasons? Goethe, who gives a brief, though warm and sympathetic extract from them in his *"Dichtung und Wahrheit,"* after having described Abraham's appearance upon the scene, observes: "From now on the most varied family scenes succeed one another." In fact, there is hardly an occurrence imaginable, that joy or sorrow, sunshine or darkness may bring to a home, which is not mentioned here, or of which the description does not touch the heart of every reader by its fidelity to nature. And the persons and episodes become more and more human in the course of the narrative. Abraham and Sarah seem still rather remote, as though their greatness would not suffer a nearer approach. We hear nothing of the joy of their first love, of their youthful household; they are both old when Isaac is given them; his birth, the intended but prevented sacrifice, give an impression of something extraordinary, which is only increased by the intervention of God and the Angel. But the next events, Elieser's wooing, undertaken at the command of Abraham; the scene at the well, the appearance of Rebekah, the family council in the house of her parents, her short and binding acceptance of the proposal of marriage, her meeting with Isaac, the divided love of the parents for the twin sons Esau and Jacob, the quarrel of the latter—all these are purely human occurrences taken from life and preserved in a vivid narrative. The miraculous, "that dearest child of faith," retreats here to the background, and the human element comes out in so much the stronger, nobler form. Radiant with eternal youth are the succession of family pictures which now ensue—Jacob's wooing of Rachel and the adventurous destiny of their favorite son. Here we are witnesses of events which wound a father's heart to its depths, and again of others which must gladden it to the highest degree. Filled with fear and sympathy, we watch the drama of Joseph and his brethren clear to its conciliatory termination. But even after a people and a powerful state have grown up out of its original family groups, it is still chiefly the family scenes which most attract the reader, as it is also those which are preferably related by the various writers. Who is not affected by the sorrowing Hannah who, in her bitterness of soul over her barrenness, sinks on her knees before God in heartfelt prayer? How much tenderness is contained in the comforting words of her husband, Elkanah: "Hannah, why weepest thou? And why eatest thou not? And why is thy heart grieved? Am I not better to thee than ten sons?" (I Samuel, i, 8.) And what maternal joy finds expression in Hannah's prayer after a son, Samuel, has been given to her! Who is not attracted by the loving dutifulness of Ruth, and who does not comprehend David's lament over the death of his treacherous and yet so dearly beloved son, Absalom: "O my son Absalom, my son, my son Absalom! Would God I had died for thee, O Absalom, my son, my son!" (II Samuel, xviii, 33.)

It would carry us too far were we to describe all the family scenes which the Bible has preserved to the after world, from the history of the people of Israel. One can safely say that no other book of antiquity can show such a wealth of impressive family pictures. And that which is of special importance is, in the first place, that these descriptions do not profess to be the productions of a poet's fancy, but to be actual occurrences, and furthermore they are related in a simple, straightforward fashion without any appended *fabula docet,* without any moral, admonition, warning or any other burdensome motive lurking in the background. The facts narrated carry influence by themselves; they might happen in every family, they might be experienced at any time and they have been experienced a thousand times. It may be said without hesitation that if the Bible had been lost except for the family narratives—nay, if only those of the patriarchs had been preserved—the ethics of the Bible could still be reconstructed from them, somewhat as the philologian Freinsheim in the seventeenth century successfully supplemented the lost books of Curtius and Livy, through his familiarity with their style. This rich material of family stories may be regarded as an eloquent witness for the power of the family idea among the people of Israel. Had a martial spirit or the love of the chase been predominant, we should doubtless have found just as many scenes of war and of hunting as we now have pictures of family life in consequence of the prevailing family idea. In these pictures we have the deposit, the projection, of that important trait, which in the course of time has developed more and more into a conscious moral force, into a moral and religious characteristic of the Jewish people. The Israelitish family is the mother soil of the Israelitish religion.

Family life is based upon married life. We, with our moral conceptions, cannot imagine this in any other form than as monogamy. Does the Bible share this view? Does it prohibit polygamy? The first of these questions can be unconditionally affirmed, although the second must be answered in the negative. Yet there is no contradiction here. It must be stated at the outset, because it cannot be stated often enough, that, as the Talmud expresses it, "the Torah was not made for angels." That is, in other words, the Torah has to do with human beings; it recognizes that its sphere of influence is "not in heaven," but upon the earth, in human society. But how can the latter be elevated if one does not enter into it? The educator must first go to meet his pupil, then the latter will go towards him. These considerations explain the attitude of the Bible towards polygamy. Its verdict is: "*Tolerari potest.*" And if we look at the conditions in question, as they have been at all times and without intentionally deceiving ourselves, we shall find their verdict comprehensible. If, however, it is asked to what conception of marriage the Bible wishes to educate mankind, there can be no doubt in the mind of the unprejudiced reader that this goal is monogamy. This, then, became the rule in Israel and afterwards in Judaism. Liberty in this case was more effective than force, which does indeed create laws, but leads also to their transgression. It will be sufficient to illustrate what has been said with a few examples. The word for concubine which is usually used in the Bible is not Hebrew; another (Hebrew) word means "woman enemy." This fact speaks volumes. How else, than by the supposition of a predominating system of monogamy, can the words be explained which are spoken at the creation of woman: "Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh?" (Gen. ii, 24.) Only by this supposition, that monogamy actually predominated, do the numerous and often so moving pictures of married life, taken from the prophets, become effective.

We see from this that marriage, the family, presents a bright side to the picture of Judaism which will be recognized as such by every impartial observer. Moreover, chastity and the sacred preservation of the marriage tie are virtues conceded to the Jews by all observers; they have even been frequently rebuked for their almost complete absorption in the family.

Upon the foundation of married life is built up the relation between parents and children. On this point nothing better can ever be said than is contained in the simple words of the commandment: "Honor thy father and thy mother." As one of the Ten

Commandments it is one of the pillars which supports not only the family, but society as a whole. It is, at the same time, a proof of the great importance which the people of Israel laid upon the relation between parents and children, for the preservation and development of society. It would be foolish to deny that pagan antiquity also produced philosophers and law-givers who made respect to parents a duty. The Talmud even borrows an example of filial piety from this source. But pagan antiquity never created a generally recognized Decalogue, which raised honor to parents and honor to God to equal dignity. To the people of Israel, to the religion of Israel, belongs the credit of valuing filial piety as a fundamental moral law.

And now, in a cursory survey, let us see how these views concerning family life are expressed in the words of the prophets and in the songs of the Psalmist.

"The Lord" — admonishes the prophet—"hath been witness between thee and the wife of thy youth, against whom thou hast dealt treacherously, though she is thy companion, and the wife of thy covenant." (Malachi, ii, 14.) In the "Songs of Ascents" the Psalmist, with inimitable charm, describes the joys and blessings of the family life. "Lo, children are an heritage of the Lord, and the fruit of the womb is his reward. As arrows in the hand of a mighty man, so are the children of youth. Happy is the man that hath his quiver full of them: they shall not be ashamed, when they speak with their enemies in the gate." (Psalms cxxvii, 4-5.) And again: "Thy wife shall be as a fruitful vine, in the innermost parts of thine house: thy children like olive plants, round about thy table. Behold, that thus shall the man be blessed that feareth the Lord. Yea, thou shalt see thy children's children. Peace be upon Israel." (Ibid cxxviii, 3-5.) Again, further on: "Behold, how good and how pleasant it is for brethren to dwell together in unity." In another passage the Psalmist expresses the joy of having children, as follows: "Our sons shall be as plants grown up in their youth; and our daughters as corner stones hewn after the fashion of a palace." The most beautiful expression, however, which has ever been given, or which ever can be given, to the happy relationship between husband and wife, between parents and children, or in general to the charm of a household which is well ordered by the careful hand of a wise, loving wife and mother, is contained in that eulogy of an upright woman found in the Bible, of which Karl Bücher (*"Die Frauenfrage in Mittelalter"*) makes the astonishing assertion that the thoughts therein expressed "slumbered in the depths of the German national spirit," and that "Luther in his 'Praise of a pious woman' has given them so sympathetic an expression;" whereas as a matter of fact Luther only translated this eulogy into German from the original Hebrew text of the Proverbs of Solomon:

A virtuous woman who can find? For her price is far above rubies. The heart of her husband trusteth in her, and he shall have no lack of gain.

She doeth him good and not evil all the days of her life. She seeketh wool and flax, and worketh willingly with her hands. She is like the merchant ships: she bringeth her food from afar. She riseth also when it is yet night, and giveth meat to her household, and their task to her maidens. She considereth a field, and buyeth it, with the fruit of her hands she planteth a vineyard. She girdeth her loins with strength, and maketh strong her arms. She perceiveth that her merchandise is profitable. Her lamp goeth not out by night. She layeth her hands to the distaff, and her hands hold the spindle. She spreadeth out her hand to the poor; yea, she reacheth forth her hands to the needy. She is not afraid of the snow for her household; for all her household are clothed with scarlet. She maketh for herself carpets of tapestry; her clothing is fine linen and purple. Her husband is known in the gates, when he sitteth among the elders of the land. She maketh linen garments and selleth them; and delivereth girdles unto the merchant. Strength and dignity are her clothing; and she laugheth at the time to come. She openeth her mouth with wisdom; and the law of kindness is on her tongue. She looketh well to the ways of her household, and eateth not the bread of idleness. Her children rise up and call her blessed; her husband also, and he praiseth her, saying: Many daughters have done virtuously, but thou excellest them all. Favor is deceitful, and beauty is vain: but a woman that feareth the Lord, she shall be praised. Give her of the fruit of her hands; and let her work praise her in the gates. (Prov. xxxi, 10-31.)

This is the fragrant flower of marital faithfulness, of womanly dignity, of love for children, of the purest and highest family joy, born deep down in the soul of the Israelitish nation. The poet did not invent these illustrations; he is not painting in exaggerated colors, because the making and selling of shirts does not beautify the picture, but rather marks it as being something actually experienced, showing that it was painted from nature, although it is none the less a free creation of the poet as a work of art. And this very eulogy of an upright woman is still repeated by the pious Jewish house father on Friday evenings before he sits down with his family to the Sabbath Day table. Thus this eulogy, through its employment in the households of to-day, is a testimony, reaching from the oldest times to the present, of the high valuation of family life which the Jews have received as a sacred heritage and have always preserved.

MORITZ GÜDEMANN.*

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*The Rev. Dr. Moritz Güdemann, chief rabbi of Vienna, was born at Hildesheim, Germany, Feb. 19, 1835. He was educated at Breslau (Ph.D., 1858) and took his rabbinical diploma (1862) at the Jewish Theological Seminary of that city. In the latter year he was called to the rabbinate of Magdeburg; in 1866 he went to Vienna as preacher, where he became rabbi in 1890. Dr. Güdemann has especially distinguished himself by his investigation into the history of Jewish education and culture. In his "*Nationaljudenthum*" (Vienna, 1879), he wrote against the tendency of Zionism to lay more stress upon the national than the religious character of Judaism, for which he was severely attacked by the friends of the Zionist movement. As far back as 1871, however. he had strongly protested against the proposal of the Jewish community of Vienna to strike from the prayer-book all passages referring to the return of the Jews to the Holy Land, and had even gone so far as to threaten to resign from the board of trustees if his protest should remain unheeded. Some of his works are: "*Die Neugestattung des Rabbinenwesens,*" 1866; "*Geschichte des Erziehungswesens und der Kultur der abendlandischen Juden,*" 3 vols., 1880-88; "*Das Judenthum in seinen Grundzügen und nach seimen geschichtlichen Grundlagen dargestellt,*" 1902; "*Das Judenthum im neutestamentlischen Zeitalter in christlicher Darstellung,*" 1903.

Why Rabbis Fail.

SOME REFLECTIONS UPON THE CAUSES WHICH MAKE FOR DISINTEGRATION IN MODERN JUDAISM.

THE Rev. Mr. Singer, of London, honorary president of the Jews' College Union Society, recently delivered a very able address on one of the many burning questions of contemporaneous Jewish life—the shortcomings of our rabbis and the means of correcting them. The English rabbi, who seems, in spite of his good-humored self-criticism, to consider himself and his colleagues as a sort of priestly aristocracy, or, as he expresses himself, as religious "shepherds," condescends to make the following modest statement: "I believe that many a lay sermon might teach a congregation of clergymen more than many a clerical sermon teaches a congregation of laymen." Taking advantage of this hint, I wish, in the following pages, to consider, from the layman's point of view, the present difficult position of our rabbis—I hate to apply the word "clergymen" to the successors, in direct or indirect line, of our *Tannaim, Amoraim* and *Gaonim.* To speak frankly, I do not believe the Rev. Mr. Singer acted wisely in rushing into print with his professional heart-to-heart talk; but since he has taken this step, he will not find it amiss if I use absolute freedom of expression in representing the people's part, or rather, in trying to clear away some of the misunderstandings which dominate pulpit and pew alike concerning their mutual imperative duties under the conditions facing at the present hour the House of Israel.

The Rev. Mr. Singer hit the nail on the head in raising at the very start of his discussion the pertinent question: "How is any one man entitled to be considered more a servant of God than any other? Can we, rightly speaking, justify such a differentiation of functions, in Judaism at least?" But immediately afterward, with rhetorical legerdemain, he asks of the occupant of the Jewish pulpit angelic virtues and the highest possible mental perfection, elevating thus the "shepherd of Israel" far above the moral and spiritual level of the common people, which has only one privilege—to listen to the revelations descending from the pulpit—and one duty—to pay regularly the shekels necessary for the maintenance of the sanctuary and its functionaries.

True, the Rev. Mr. Singer quickly comes back again to the genuine Jewish point of view and as if to atone for the glorification of his profession he candidly confesses that whenever he thinks of his temerity of having chosen such a superhuman career he stands mute in amazement. "Had I not been so young when I entered upon this sacred calling, I doubt if later I should have had the courage to do so." With these words the man who occupies in the English rabbinate a position second only to that of the Chief Rabbi of the British Empire implicitly accuses, if his utterance can be taken as something more than a mere rhetorical formula, himself and the vast majority of his colleagues, on the Continent and in this country, of overestimation of their powers; for almost all of them embraced their careers as boys of sixteen, eighteen and twenty.

"A young man," he says, "generally at an age when he would be very unlikely to have any mundane business of importance entrusted to him, is suddenly raised to a position that places him on a spiritual elevation above the greater number of his brethren. He addresses with a certain note of authority, without contradiction or interruption, assemblies of men and women, many of whom are old enough to be his parents or grandparents, and not a few who are at least his equals in intellectual power and attainments." In this short paragraph partly lies the answer to the question: "Why do most of our rabbis fail in their endeavors to spiritualize the life of the members of their congregations, to gather them in a solid body around the sanctuary and its priest, to interest them for the highest Jewish ideals?" My venerable English namesake offers no real remedy for this evil, not having, for obvious reasons, taken the trouble to make a thorough diagnosis of the malady.

He and most of his colleagues know from their own experience or through study the evolution of the rabbinical functions on the Continent and in this country during the latter half of the nineteenth century. They are thoroughly acquainted with the political, economical, spiritual and social causes, within and without the household of Israel, of the gradual transformation of the scholarly expounder of the Mosaic and rabbinical law of yore, strictly holding to every traditional custom, keeping conscientiously every religious commandment, into the young American Reform rabbi who, when still a student of Jewish theology, pleads in the official organ of his Alma Mater for the abolition of fasting on Yom Kippur, who considers Sabbath and festivals and dietary laws from the point of view of the student of comparative religion and folklore, and would feel himself seriously offended if, in the privacy of his study, any one dared suspect him of a belief in the Mosaic origin of the Pentateuch or in David's authorship of the Psalms. A soldier who in the course of his military career has become a convinced advocate of universal peace has no longer the moral right to don his military uniform. If, however, he is forced either by the laws of his country or on account of his inability to make a comfortable living in another profession, to continue in his changed frame of mind to drill new recruits, to study the topography of ancient battlefields and the most recent handbooks of artillery, to handle the agencies of legal murder invented every day, he is to be sincerely pitied for the miserable life which tragic circumstances have imposed upon him.

When this very topic was brought up last summer in the presence of one of our brightest young rabbis of the

South, I expressed my conviction that, should some millionaire seriously propose to the members of the Central Conference of American Rabbis—the conversation took place a few days after its last annual meeting—a choice between their present career and another calling with a guarantee of an equal income, probably one-third would accept the second of the two offers. "Then you do not know the exact situation; the proportion would be at least four-fifths," was the quick reply of my interlocutor. I was reminded of this accidental exchange of views between layman and rabbi on the very topic of this paper when I read recently of a number of rabbis resigning from the pulpit to follow other careers; one of them, the late rabbi of the congregation of Temple Emanuel, of Milwaukee, Wis., not hesitating to accept a position as associate general agent of an Eastern life insurance company.

The Rev. Mr. Singer—half jokingly, it is true—proposed in his lecture, speaking of the importance of the minister's choice of a wife for the success of his ecclesiastical career, to surround the "Crown of Priesthood" with guarantees similar to those which hedge the "Crown of Royalty," in putting certain restrictions upon clerical marriages, as there are upon those of royal personages. Since the *Kether Kehunna* is placed on the same level with the *Kether Malkut* by a rabbi of monarchical England, I, a layman living in the democratic republic of the United States, may be allowed to offer an amendment to the proposition. It is known that, following an old tradition, every member of the Hohenzollern family learns a trade to fall back upon should the people one day present dispossess papers to the ruling race. How would it be, then, if our future rabbis were to follow the example of their royal cousins in this also—with so much more reason as, in so doing, they would continue the noble traditions of the most famous rabbis, from antiquity down to our own time, who refused to exploit the Torah as a milch-cow? Thus would the next generation of our rabbis be prepared for all emergencies, even for the extreme one, namely, when the social and religious changes gradually transforming Jewish life and thought shall have made of the rabbinical functions a soulless machinery, a reminiscence of the past.

The Rev. Mr. Singer pitilessly lays bare the shortcomings of the average among his ecclesiastical colleagues. He warns them against the temptation to vanity—"not to deem themselves angels when they see, holding the law aloft, the congregation bowing down before them; for not to them is this homage paid, but to the Torah, and after it is taken from them they are accounted a thing of naught"; he warns his colleagues, young and old, against all "perfunctoriness in their sacred work; against all inadequate, slovenly and indolent preparation for preaching, all showing off in voice and manner, all histrionic tricks, all ostentation and affectation, all simulated or artificially stimulated emotion; against addressing the prayer to the congregation instead of to God; not to preach chunks of undigested quotations; not to monopolize during their pastoral visits the conversation," etc. I may as well stop here, for the few instances quoted sufficiently show what a thoroughly elaborated *vade mecum* for Jewish clergymen the Rev. Mr. Singer had the courage to offer to his European and American colleagues.

And now it is the laymen's duty to hold the *Judenspiegel* before their own eyes.

What are we asking from our rabbis? What are we offering to them? How are we helping them in the fulfilment of their arduous task? Are we sincere with them and with ourselves? Our congregations, generally represented by boards of trustees, the majority of whom are unable to read two Hebrew sentences without vowels, who desecrate openly, in their homes and in their business life, Sabbath and festivals; who, in their privacy, laugh at Jewish customs and traditions—our congregations are simply degrading the rabbi to a preaching functionary, who must bow before the decisions of the Parnass and is not allowed to speak his mind should his views not agree with those of some influential section of the pew- and seat-holders. One congregation obliges him to preach twice a week before empty benches, without thinking that it is absolutely impossible even for the most eloquent speaker and most original mind to evolve every Friday evening and Saturday morning some new thought or to give old ideas new shape and form; another expects the rabbi to call upon the members of his congregation in and out of season, and, to cap the climax, a third offers to him a two or five years' contract, thus forcing the occupant of the pulpit to spend a part of his term in diplomatic intrigues in order to secure his reëlection.

I know there are exceptions to the state of things I have described in some smaller and even some greater congregations where pulpit and pew are indeed working harmoniously together; neither are the counter arguments unknown to me. But as a rule there prevails a feeling of doubt, of nervousness, of mutual dissatisfaction in the congregational atmosphere of our communities, so far as religious life is concerned. This state of unrest is, however, it seems to me, nothing but the natural result of the last revolutionary phase of Jewish society before breaking its theological shell either to develop into a higher spiritual form or to disappear as a distinct entity from the scene of living social organisms.

Why not have the courage, then, to call a spade a spade? Why should we hesitate to confess publicly that the vast majority of the present Jewish generation in Central and Western Europe, in America, Australia and South Africa, have no genuine religious tendencies, that their eventual "spiritual needs" can for the greater part be satisfied by the establishment of a temporary house of prayer on three or four days in the year; that they bear unwillingly the burden of congregational obligations; that they profess their Judaism because they cannot help it? Indeed—and it is necessary to bring out as clearly and positively as possible this important fact—the contemporaneous Jewish society outside the Russian Pale, the ghettos of Galicia and the *mellahs* of the Orient is in process of religious dissolution. And since there can be no doubt whatever that, unless some unforeseen revolution frees our unfortunate brethren in Russia from their present state of oppression, the Jews of Eastern Europe will within the next half century make their homes in the Western Hemisphere and in South Africa, we can already approximately predict the epoch when the ancient religious traditions of Judaism will have become a thing of the past.

An evil cannot be cured without a thorough diagnosis of the sore spot. Let us, then, be sincere with ourselves in giving, first of all, a frank answer to that fundamental question: What keeps us Jews together nowadays? It is certainly not, as many of our rabbis pretend, the community of our religious ideas—such a community is a psychological impossibility—but the consciousness of our common suffering in the past, the mutual responsibility forced upon us in the present and the apprehension of a common, final battle for the ultimate emancipation of our people in the future. And for this great, historic battle in behalf of our own and our descendants' freedom we must, indeed, prepare ourselves. This is the common ground where the entire household of Israel can, will and must meet. Our rabbis, many of them close students of Jewish history, serious thinkers and men of action, must take the field, leaving, if need be, the sanctuary to chazzan and sexton.

As long as our ancestors lived in the European ghettos they formed cities of pariahs within the larger cities of the free. Their *Kehillah* was, indeed, less a religious community than a political - economical - social entity governed in its intimate dealings by the same written and traditional law to which our forefathers in Babylonia and even in Palestine, after the destruction of the Temple, had submitted. The expounder of this law was the rabbi. The unravelling of its intricacies was his main business, his real *raison d'être*, preaching forming only an incidental function of his. When the walls of the ghetto fell and we Jews became full citizens of our respective fatherlands, we gladly took upon ourselves not only all obligations of political legislation, but considered our unreserved social and spiritual assimilation with our fellow-citizens as our highest privilege and most sacred duty. The Mosaic and rabbinical law had to yield, and this struggle between the theocratic, Oriental lawgiver of hoary antiquity and the dictates of modern European civilization is what we call the contest between Orthodoxy and Reform. American Judaism, with its 230,000 followers in 1880, most of them children of Central and Western Europe, would today have been almost completely emancipated from traditions without the tremendous influx of immigration from Eastern Europe.

The evolution of the rabbi from the expounder of the law into a preacher of metaphysics and ethics, a spiritual adviser of philanthropic institutions and a pastoral visitor of Jewish homes, began in the early decades of the nineteenth century, and the process is not yet at an end. Speaking here of the present and future situation of Judaism in the United States, we must not forget one important item which seems to escape the attention of many of our leading communal workers. Strange as it may seem to the uninitiated, it is, nevertheless, a fact that the disappearance of the religious element in the make-up of Jewish life proceeds much more rapidly with our Russian brethren than with us slow-thinking Ashkenazim and Sephardim. They jump almost without transition from extreme orthodoxy to agnosticism, or, what is still worse, to absolute indifference in religious matters. They quickly arrive at the conviction that the great metaphysical problems which could not be solved by Rambam, Spinoza, Mendelssohn and Lazarus will not find their solution at the hands of the young men who are being prepared for their ministry by the Jewish theological seminaries of New York and Cincinnati. They know, as we do, that the best college for applied ethics is, after all, the school of life, and they therefore simply refuse, and will refuse, in spite of all artificial impositions, to accept the authoritative teaching of young men, who, to quote our English authority on the subject—"at an age when they would be very unlikely to have any mundane business of importance entrusted to them, address without contradiction or interruption, their congregants, often older than the preachers in the pulpit" on the duties of life and the most intricate problems of ethics.

But, instead of speaking our minds, we let things go as they are. We solemnly install our rabbis and then leave them to their struggle with empty pews, thinking that we have done enough in writing our checks regularly. It is true, on the other hand, that our co-religionists here and in Europe have shown, with a clearness sufficient for those who can read the signs of the times and have studied Jewish national psychology, their absolute indifference whenever the foundation or endowment of rabbinical seminaries has been brought to their attention, and appeals made for their financial support. The Hebrew Union College was founded in 1875 by one man, and it was the energy of this one man which kept the institution going. Ten thousand members of the hundred and more congregations which promised to guarantee its continuance refused to sign as a memorial to Isaac M. Wise a check of $50 to place his school on a permanently solid foundation. That seventy rabbis had to go begging throughout the country for four years to get about $400,000 in cash and promissory notes in behalf of the Isaac M. Wise Memorial Fund is a manifest proof of the religious apathy of the Reform wing of the American Jewish public.

Things are not a whit better in the other camp, if they are not worse. The Orthodox Jewish Theological Seminary of New York also was the creation of one man—Sabbato Morais—and everyone knows its struggles from its foundation in 1886 up to the death of its president, Joseph Blumenthal, March 2, 1901. That Judge Mayer Sulzberger could induce the Schiff-Lewisohn-Guggenheim triumvirate to endow the new Jewish Theological Seminary of America in princely fashion speaks well for the diplomatic skill, enthusiasm and generosity of these four men, but does not lessen the significance of the fact that the entire Orthodox party of American Judaism had not the heart to guarantee for a rabbinical institution of their own a yearly income of $10,000, the amount for which Mr. Blumenthal begged at every one of his biennial meetings. A similar state of things prevailed and is still prevailing in Europe. The Breslau Seminary and the Orthodox Rabbinerseminar of Berlin are, like those of Cincinnati and New York, creations of two strong individualities — Jonas Fränkel and Israel Hildesheimer. Hungary and Austria, with their Jewish population of 2,000,000 and their thousands of congregations, leisurely waited until 1877 and 1893 respectively before they decided to replace the disappearing *yeshiboth* by rabbinical institutions of their own, Gutmann, Königswarter and Rothschild assuming in Vienna the rôle which Jacob H. Schiff, Leonard Lewisohn and Daniel Guggenheim played in the metropolis of the United States.

In one word, contemporaneous Judaism in Central and Western Europe and on the Western Hemisphere, taken as a whole, has outlived its theological tutelage. Not having a church, in the sense in which Catholics and Protestants have, we Jews instinctively feel, without having the courage to confess it publicly, that we need no "shepherds" for our spiritual salvation, and we can find our way to our Father in Heaven unaided by the pulpit; a meek heart, a good *Roedelsheim Tefillah* or some prayer book, in whatever language, will do. What we need badly, however, is a vast number of Jewish scholars and a rich popular literature on Jewish history and religion; but even these we need less for ourselves than for the enlightenment of the non-Jew. We need richly endowed institutions of Jewish learning where our men of genius can train new generations of thorough students and splendid writers to spread broadcast an impartial, scientific knowledge of our past, of our deeds and sufferings, of our noble struggle for political liberty and spiritual emancipation; to demonstrate the principles of our faith, to show their development in the course of centuries and their true relation to the other great religious systems of the past and present. This double knowledge, digested by the conscience of our enlightened Gentile contemporaries, can alone be helpful in the final solution of the many complicated and vexing issues of a political, social, economical and religious nature, composing what has become during the last few decades the nightmare of thinking Jews and Christians alike—the tremendous, world-embracing Jewish Problem.

The European and American nations and races to whom the Greek Orthodox popes, Roman Catholic priests, and Protestant pastors expound their theological and ethical systems are politically free and the absolute masters of the social and economical machinery of their respective countries. For them church and pulpit have quite another meaning than for the ten or twelve million Jews, more than half of whom have not yet reached the stage of political freedom, while the rest, even in the most civilized countries, are chafing under the pressure of social ostracism. Being, thus, still in the thick of the battle, we need as our intellectual chieftains men of ideas, of energy, of independence, who have the courage and ability to stand up before nations and kings to defend the rights of their brethren.

From this broad and practical point of view, the knowledge of the exact present situation of the Jews in Russia and Roumania is of greater importance for the spiritual leader of the Jewish congregation of the future than the knowledge of the state of Palestine in the third century B. C.; an acquaintance with the programme of studies in the New York Educational Alliance is of greater moment than a detailed inquiry into the course of lectures of the Babylonian and Palestinian Academies of fifteen centuries ago. In brief, the *Wissenschaft des Judenthums,* intimately interwoven as it is, not only with the religious, but also with the political and social life and future of the Jew, must be treated in our colleges of Jewish science not as a dry plant by a botanist, but as a living tree by the careful and skilful gardener. Let us cultivate the knowledge of the past as far as it is able to throw some light upon the path of the future. Israel's leaders in the present must be in the fore of the struggle, not hiding in dusty libraries to make of the study of Hebrew archæology and palæography the highest aim and purpose of their lives. *Primum vivere deinde philosophari.*

Let us hope that the Seminary of New York will soon get its Iron Fund of $1,000,000, and the Hebrew Union College complete its Isaac M. Wise Memorial Fund of $500,000. With a combined annual income of $60,000, an amalgamation of the two splendid staffs of teachers and the magnificent libraries of New York and Cincinnati, American Judaism should be able to celebrate the conclusion of the third decade of the institution founded by Isaac M. Wise in laying the cornerstone of a great college of Jewish history, literature and religion, a worthy rival of the ancient schools of Sora and Pumbedita.

The Central Conference of American Rabbis, one of the main creations of the late Isaac M. Wise, happens this year to have at its head not only an eloquent preacher, but also a man of action. Dr. Joseph Krauskopf, the founder and president of the National Farm School of Doylestown, and the successful reorganizer of the Isaac M. Wise Fund, has a rare opportunity to show whether he is equal to the task which a real leadership of the American rabbinate implies. I intentionally use this term, for it is the duty of the so-called Orthodox rabbis to join in the national convention of their *confrères,* since they do not refuse to work hand in hand with their Reform colleagues on the various local boards. The time for hair-splitting casuistry is definitely over. Every personal difference ought to disappear before the tremendous work Providence has imposed upon American Israel with the beginning of the twentieth century. The wrathful Achilles of Chicago, one of the greatest figures of the American rabbinate, will, I am confident, gladly join hands with his colleagues, placing his profound scholarship and unequalled eloquence at the disposal of the next annual meeting of the C. C. A. R., which should be made a festival of definite reconciliation of the two wings of American Judaism and should inaugurate a new epoch in the history of the household of Israel.

Isidor Singer.

The Drama.

TWO FRIVOLOUS MUSICAL ENTERTAINMENTS.

"THE YANKEE CONSUL."

A TROPICAL island, an impecunious governor, a revolution, a visiting American warship, dark-eyed señoritas—it sounds very familiar and homelike; and so it is, this blending of mild humor, pleasing melody and feminine comeliness which Mr. Savage puts forward at the Broadway Theatre. There is not much of novelty in the book or the music of "The Yankee Consul"; Henry M. Blossom, Jr. (who perpetrated the successful racetrack melodrama, "Checkers"), has written some rather fetching lyrics, and Alfred G. Robyn's musical setting for the piece, if not startlingly original, is tuneful and in good taste. Raymond Hitchcock as Abijah Booze, the American consul at Puerta Plata, whose chief occupation is the endeavor to live up to his name, is, of course, the central figure, and his dry New England style of fun-making—unforced and independent of the ordinary comic operatic horse-play—achieves legitimate success. The massive Eva Davenport (Donna Teresa Rebera-y Uruburu, a wealthy widow wooed by Booze) is an effective foil to Mr. Hitchcock's somewhat cadaverous personality. Flora Zabelle (Bonita, Donna Teresa's daughter) and Rose Botti (Papinta, her niece) sing acceptably and dance gracefully. An especially well-drilled and picturesquely costumed chorus contributes not a little to the general enjoyment of the piece.

"GLITTERING GLORIA" AT DALY'S.

A "musical comedy" with an intelligible and diverting plot is sufficiently novel to attract notice for that reason

RAYMOND HITCHCOCK.
As Abijah Booze, "The Yankee Consul."

alone. Add to this some numbers that are really musical, careful, but not too elaborate staging and dressing, and finally a company of clever comedians, and you have the making of an entertainment more than usually amusing. "Glittering Gloria" is very English where it is not rather French, although Mr. Morton has evidently made a few adaptations of the original London version so that the dialogue may not sound too unfamiliar on Broadway. Else why does the delightful third assistant superintendent of luggage at Euston begin his telephone conversation with "Hello!" instead of "Are you there?" As for the story of the piece, the complications revolve about the competition of several intending purchasers (one of whom is a young husband, another an engaged youth) for a certain diamond necklace to be presented to "Glittering Gloria," of the Utopia Theatre. Cyril Scott, as Jack James, the indiscreet Benedick, in his flimsy explanations and nerve-racking expedients to regain his wife's confidence, is the same ingratiating

MISS FLORA ZABELLE.
In "The Yankee Consul," at the Broadway Theatre.

MISS ADELE RITCHIE AND CYRIL SCOTT.
In the trunk scene of the last act of "Glittering Gloria."

personality that he has made familiar to American theatre-goers in many parts less worthy of his abilities. The Zebedee Posket (an elderly rural solicitor, also enamored of the glittering one) of Ferdinand Gottschalk is a finished bit of character acting, not overdrawn even in the broadest farce passages of the play. Eugene O'Rourke is a capital luggage superintendent, and his telephone song, "Cordelia," is the best of the joint efforts of Messrs. Morton and Rolt. Miss Adele Ritchie fulfils with grace the not very exacting requirements of the title rôle and is well supported by Miss Adelaide Prince as Mrs. Jack James, and Miss Phyllis Rankin as the jealous fiancée. The incidental dancing of the Hengler sisters is another pleasing feature of this jolly little farce, which goes on the New England circuit this month.

The Book World.

A ROMANCE OF THE RUSSIAN PALE AND THE NEW YORK EAST SIDE.

The Fugitive. By Ezra S. Brudno. New York. Doubleday, Page & Co. 392 pp.; price, $1.50.

TIMELINESS is not the least of the virtues of Mr. Brudno's novel of Russian-Jewish life in the Pale and this country. Following after so brief an interval the massacres of Kishineff and Gomel, the book is assured of a considerable public, which will read it for its news interest—to borrow a phrase from the daily press—if for no other reason. But "The Fugitive" deserves attention on the score of its own merits. It has glaring faults of construction and style; "the long arm of coincidence" is unduly stretched to meet the exigencies of the plot; and some of the characters figuring in the American scenes are caricatures rather than types; but as a picture of the life of the people of the Pale it possesses more than a merely passing interest.

The tale deals with the adventures of Israel Abramowitch from the time when his father, dying while under arrest for "ritual murder," leaves him to make his own way in the world, until the hero gains an honorable place for himself as an American citizen. The author's descriptions of the ordinary mode of existence in a small Lithuanian village, of the routine of a charity school and a *yeshiba* (Talmudic lyceum or seminary) are entertaining and open a field untouched by Tolstoy and other non-Jewish writers; more interesting is his account of the working of the leaven of liberal culture among the young students when the gymnasiums were thrown open to the Jews just before the assassination of Alexander II. In the early experiences of "the fugitive" in New York the point of view of the newly arrived immigrant is well presented. Mr. Brudno has drawn a revolting picture of the Jewish-Christian missionary and his hypocritical practice upon the credulity of his Christian patrons; he introduces episodes holding up to scorn a German Reform rabbi and a German Jewish merchant; but his hero, who now pursues rabbinical studies, now contemplates baptism as a Christian (though the massacre of 1881 puts a stop to his conversion), is so far from being Orthodox that the last chapter sees him united to the Christian girl who befriended him in his unhappy boyhood. "The Fugitive" will hardly afford material for theological argument—Israel is too frankly drawn as a hero whose stomach has a louder voice than his conscience for anyone, even the author, to take him very seriously;—but the book does exploit a world sufficiently new to American readers to make it well worth the reading.

The Editorial Survey.

"WE have enough of them here; we are taxed to death because of their poverty and are made to blush because of their ignorance and their bad appearance. I am in favor of restrictive measures, laws to keep them away from this port in the future."

These words were used recently by a member of the Jewish community in a discussion on Russian immigration. The sentiment was not endorsed by the listeners, but the exclusionist has many followers, among whom are men who pose as leaders of the Jews. They object to the poor, downtrodden and almost hopeless Russian as a fellow citizen; they shout from their high places: "Stay away! You are poor, you are ignorant, you are not fair to look upon. Go to South America, go to Africa, go anywhere, but don't come here." They forget that only a few years ago their fathers were just as poor, equally ignorant and by no means models of deportment and refinement. Their fathers came to this country from rural districts in Germany and in many cases took their first step in mercantile affairs with packs on their backs. The Jewish immigrant of those days was thrifty and he conquered difficulties. His business qualities and his frugality helped him to gain the comforts and pleasures which are the accompaniment of wealth, and his children received an education which European conditions would have made impossible. In many instances these children are the loudest in their protests against further immigration from Russia. They could, however, when they condescend to visit the crowded East Side as "workers," sightseers or spectacular philanthropists, with little trouble see the houses where their parents once lived and laid the foundation for the fortunes which they now enjoy. In the forties and fifties, when Germany and Austria sent thousands of Jews to this country, the Portuguese Jew took the same attitude towards them that the forgetful descendants of the peddler, the butcher and the poor artisan take to-day against the Russian. The German immigrant, despised at first by his Portuguese brother, did not cease in his endeavors to make the most of the opportunities afforded by this country, and he lived to see his sons and daughters, more blessed with worldly goods than his proud critics of former days, marry into the circle which had once been barred against the "vulgar German." To-day the same condition exists as half a century ago, except that the Jew on the other side of the bars is the Russian, and, as in former days the protests, although some of them come from men of wealth, will do no good. The Russian will come and he will become an American, as did his German co-religionists, and in time the sons and daughters of some of these later immigrants, when they have shaken off the yoke, may from fine mansions say to others who wish to join them in a free country: "Stay away; we don't want you." This attitude on the part of some Jews emboldens legislators to try to throw obstacles in the way of Jewish immigration and gives them a weapon which they are only too ready to use.

The early Jewish immigrants from the German-speaking countries were not all poor and not all ignorant. There was a goodly sprinkling of educated men and women who had to live down prejudices and dislikes for which their less fortunate and less presentable co-religionists were in a great measure responsible; and it is a strange fact that the descendants of these are not the Jews who would bar the way to the Russian immigrant.

* * *

We publish elsewhere in this issue the resolutions which were passed at a recent conference of Russian Zionists held at Charkoff, under the presidency of Dr. Kohan Bernstein. The ultimatum sent to Dr. Theodor Herzl, until recently the recognized leader of the entire Zionistic army, marks an epoch in the history of the Zionistic movement and possibly even means the beginning of the end. The official protest of the Executive Council of the Federation of American Zionists at a meeting held on January 24, 1904, against the "disloyalty and insubordination" of their Russian colleagues is a melancholy document; for there the fear is for the first time officially expressed in unequivocal terms that a repetition of such a procedure "would eventually lead to schism on a lesser or a greater scale in every part of the organization, ending in the final upbreak of the organization which it has taken so much effort, labor and thought to build up."

For those who understand the jargon of political parties, this exordium has an ominous ring. And if the editor of the organ of the American Zionists "notes with satisfaction" in his paper that the enemies of Zionism "have not seized upon this passing storm to hurl at the Zionists cries of 'Split,' 'Division,' etc.," he simply employs the ostrich policy with his readers. He knows quite well the meaning of the silence of the former advocates of the Zionistic movement among the Jewish papers of the United States. No Jew with genuine Jewish feelings has the heart to condemn the gallant men who, in their enthusiasm, ran after the Palestinian phantom of Jewish salvation. The secretary of the Federation of the American Zionists, who was one of the signers of the testamentary document in question, himself admits that the situation is critical, but he has not the courage—and who can blame him?—to pronounce the final words of the burial service.

We ourselves rested a part of our hopes on the final success of Dr. Theodor Herzl and his able lieutenants. But in view of the split in the American camp, the revolt in the Russian laager, the divisions in Germany's and Austria's native armies of Zionism—here "Colonial," there "Cultur Zionists"—were it not a friendly service to close the eyes of the weary, dying fighter who has battled against too crushing odds? Our Zionists know the Talmudic maxim: *Lo eleka ligmor.* It is not necessarily the duty of a man or a party to bring his or its work to final fruition. Others will take up the task and continue it successfully under conditions more propitious for its achievement. The Zionists of 1896-1904 will not have been the last to send to the mourning capital of the Holy Land the melancholy greeting: *Ave Zion! Morituri te salutant.*

* * *

The judge who said: "I shall take the papers in this case and examine them closely, but eventually I shall decide in favor of the plaintiff," was described by the humorous historian of the case as "slightly prejudiced." But he was justice personified in comparison with the Irish ex-member of Parliament who went to Kishineff to report the whole truth about the bloody scenes enacted there. His report left no doubt in the minds of those who read it of Russia's tyranny and injustice, and the American press applauded his presentation of the case against the Czar's Government. Incidentally he published a book on the same subject which probably netted him a profit. Then came the declaration of war between Russia and Japan, and among those who espoused the cause of the Czar one of the first was the same Irish ex-M.P. The scenes at Kishineff no longer filled him with loathing for those who were responsible for them; he was with Russia and hoped that she would win. "All Ireland is strong for Russia," he said, "because England favors Japan. I earnestly hope myself that Russia will win."

There is material for an opera bouffe in the declaration. Ireland, making itself a nuisance to the whole civilized world with its clamor for "liberty," "free speech," "equal rights" and "independence," is taking sides with the country which has preëminently resisted the tendency of the time, where, in the light of the twentieth century, the practices of the Middle Ages are maintained, and where justice is become a by-word. The declaration in favor of Russia is in keeping with the Irishman's predominating political characteristic, which ranges him always "ag'in the Government." The recent meeting of the Clan-na-Gael in New York showed that the ex-M.P. was not presumptuous when he spoke for the "Irish People." That body, well known for its opinion on the subject of violence and with its peculiar views as to fairness and liberality, denounced those who sympathize with Japan as unpatriotic and stamped Secretary's Hay's attitude in the Far East as leaving "no room to doubt the existence of a private understanding with England providing for concurrent action. This attitude has only served, and is intended only to serve British interests," etc.

It is a source of great satisfaction to the Jews of this country that no fanatic of their number has been able to speak for all as Michael Davitt did for his countrymen. In various parts of the country men have started subscriptions among Jews to aid the Japanese cause. "Our enemy who has driven us from our homes and who makes the life of those who remain behind a burden is at war with Japan," they shout. "Now is the time to take revenge." Circulars, newspaper advertisements and public speakers are drafted into the service, and the self-appointed leaders herald the fact that the Jews are helping the Japanese in their war with Russia. Some fanatics are still at work on their crack-brained project, but the great majority have been rebuked by their fellow-citizens and have seen the folly of their course. That the Jews should sympathize with Japan is perfectly natural, but to make demonstrations of hostility to Russia would be little short of madness. "If," as "The Tribune" says, "the Jews wish to give the Japanese tangible evidence of their sympathy by subscribing to funds to build ships or help the cause in other ways, they should do so as friends of the cause, regardless of their religious views. Their money will do just as much good if it is contributed by American citizens, and it will impose no fresh burdens upon the Jews in Russia."

Even Japan sees the folly of this Jewish demonstration. When several young Jews asked permission to join the Japanese army they received this polite declination of their offer:

> I am directed by the Japanese Minister to express to you his appreciation of the offer of your services, as well as of the friendly sympathy which prompted it, and at the same time to inform you of his regret that, owing to the fact that the rules of the imperial service preclude the employment of foreigners, he is unable to take any steps in the matter.

* * *

In the course of a recently published article the Rev. Dr. Maurice H. Harris said: "In short, if our children are drifting into the missions, the fault is ours. Ours is the sin and ours the shame."

That the children are drifting into the missions is too true. The reports of the men and women who work in the crowded district to turn the Jews to the Christian faith bristle with stories of large attendance at meetings and tearful confessions followed by conversions. We have our doubts as to the tearful confessions and the sincerity of the conversions, but as to attendance there can be no doubt. The services are made attractive, the little children are bribed in various ways to come to the mission, and the mothers often go to please the children. The work goes on without interruption, and the people who conduct it have thus far profited by the indifference of the Jews.

But the missionary movement has finally become interesting and worthy of the consideration of the people against whom it is being conducted. Men and women who see their children drifting away from them are beginning to seek a remedy. They seem to have less fear that their children will become Christians than that they will cease to be Jews. The centuries of persecution which failed to rob the Jew of his faith, which really caused him to hold it closer to his heart, are to count as nothing; for his children will wander away from the fold. With this possibility in his mind he stands aghast before the Christian mission. The condition brings him to a realization of the fact that new methods must be employed in the religious training of his children, that the Jew born in the United States is unlike his father from abroad, that he has other ideas and ideals and requires modern surroundings even for the faith of his ancestors.

To his credit it must be said that the mission-ridden resident of the tenement house district is making efforts to counteract the influence of the missionary, and in these he has the support of many young men from the upper part of the city, from the circles in which until recently there was a state of apathy and indifference as to Judaism. It is only a few years since the cause of Israel seemed to be hopelessly lost among the native-born youth. The houses of worship were deserted, it was fashionable to scoff at religious observances, and the men and women who adhered to ancient customs and usages were sneered at. Destructionists and iconoclasts were the idols of the time, and the death of American Judaism was predicted by secessionists from the camp of Israel. That was the time when desertions from the faith were unknown among the people with whom the missionary is now laboring; they were looked upon as beyond the reach of the proselyter. To-day they are the Jews who seem to be slipping away, and the agnostics and unbelievers of two decades ago, in whom the veneration for the faith of their fathers has been rekindled, are helping to hold them back. The Emanu-El Brotherhood, composed of earnest young men under the leadership of Dr. Silverman, will play an important part in arresting the progress of religious decay with which a part of the Jewish community in New York is threatened. It is an evidence of the weakness of the destructionists and of the loyalty of the Jewish youth as well as a potent argument against the prophets of evil who see the house of Israel falling to pieces.

* * *

When Edward Lauterbach takes his place in the Board of Regents of the University of the State of New York, to which he has been chosen by the Legislature, the Jews will be represented in that body for the first time. If he was selected for the place because it was considered time that the great Jewish population should have a voice in the Board, the act was a wise one, and the Republican party deserves thanks for recognizing the fact. There is certainly no part of the population of the Empire State so well represented in the schools in proportion to its numbers as the Jews, and it is a well-established fact that the Jewish parent makes more sacrifices to have his children educated than any of his fellow-citizens. This desire for knowledge is as well developed in the lower strata of the community as in the wealthy circles, with the result that the names of boys and girls of lowly Jewish parents are often found on the rolls of honor of the various institutions of learning throughout the State. When the subject of improvement in the methods of education is discussed the voice and the influence of the Jew may be counted upon as favoring the progressive plan, and, in general, education has no better friends, no freer supporters and no more ambitious and grateful patrons than the Jews. Hence it is but fair that one of their number should have a place in the most important educational body in the State.

On the same day, the Legislature elected another new member, and he, ex-District Attorney E. A. Philbin, was probably selected because he is a Roman Catholic and because the office-giving power thought it "good politics" to give that part of the community an additional vote in the management of State educational affairs. The reasons which justify the selection of the Jew do not, however, apply to the Roman Catholic. The Regent who is a good Jew becomes a better Jew by working for higher and general education and by doing all in his power to spread knowledge. He need sacrifice no fealty to his faith by making the public schools so popular and so good that their highest aims may be attained. The harder he labors for the schools, the more the great men in Israel will thank him, and the more respect he will gain at their hands. Not so with the Roman Catholic. The Church stands openly opposed to the public schools. Its priests and leaders never miss an opportunity to describe them as "godless" and unworthy of support, and the priests who in many instances owe all their elementary education to the public schools harangue their flocks in denunciation of the public educational establishments. If a man is loyal to his faith as a Roman Catholic, if he takes his inspiration on the subject of schools from the man who gives him communion, hears his confession and grants him absolution, he must look down upon the schools as ungodly and obstacles in the way of the parochial school which should receive the support of the faithful. If Mr. Philbin is a Roman Catholic of that kind his position between his duties as a Regent and his duties as a churchman will be an unenviable one.

On one point, however, the two new Regents will probably be found to act in harmony. Every little while the question of the Bible in the schools engages the attention of the public, and when the fanatics bring it to the attention of the Board of Regents it will be found that the Jew and the Roman Catholic will stand together against the reading of the Bible to public school pupils. The Roman Catholic will be against it because it is not *his* Bible; the Jew because it is *the* Bible in any form. The Roman Catholic desires the privilege of teaching his version of Christianity if the Protestant has the right to teach his. He wishes his version of the Bible read in the public schools if there is to be any Bible reading at all. Between the two stands the Jew, who can dispense with all Bible reading in the public school. He is satisfied to have his children receive their religious education at home, and he is tolerant enough not to insist upon forcing his faith upon the children of Christian, Turk, agnostic or atheist, who all have equal rights in the educational institutions of the State.

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We have received a well written article from an unknown correspondent who signs himself "A Rabbi," in which he takes exception to matter which appeared in this magazine. There may be much truth in what he wrote, and our readers might have had the benefit of his work if he had signed his name to the communication, but we cannot publish an anonymous letter. It is our desire to make THE NEW ERA ILLUSTRATED MAGAZINE a liberal forum, open to all who have enough confidence in their opinions to sign them with their own names. We invite such communications and shall be glad to publish the one in question, in which our views on the subject of a Jewish regiment are criticised, if our correspondent will comply with our requirements.

* * *

The Jewish Consumptives' Relief Society of Denver has sent out an appeal for funds. Dr. Spivak, the secretary of the organization, in his circular says: "Many a victim of consumption who has come to Colorado with the purpose of restoring his broken-down health could have been saved and returned to a useful life if an organization with the tendencies of the newly created Jewish Consumptives' Relief Society had existed at that time. We intend to help anyone of our brethren who, being afflicted with this dread disease and sent to Colorado, requires either temporary or more protracted assistance. Shelter, food, sanitarium accommodations, medical aid, valuable information, employment — all these needs are on the programme of our society." The situation and the healthful climate of Denver naturally attract many sufferers, and among them there are always some whose means are inadequate and who need assistance. This class is the one which the society wishes to aid, and it should receive tangible encouragement from the people to whom its appeal is sent.

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We have pleasure in reproducing a few of the kindly comments we are receiving from readers of this magazine.

Mr. Leo Wise, publisher of "The American Israelite," writes:

I have been watching the growth of THE NEW ERA ILLUSTRATED MAGAZINE since the publication was removed to New York with a great deal of interest. The magazine has improved steadily under the new management and has become not only a valuable periodical for Jewish readers, but its contents are such that it would be interesting to anyone. It is a magazine that a large majority of cultured Jews would take if it were brought to their attention, not only because they feel they ought to, but because they really want it.

Zadoc Kahn, chief rabbi of Paris, writes:

Je vois avec plaisir le succes de la NEW ERA ILLUSTRATED MAGAZINE.

Mr. Adolph S. Ochs, publisher of "The New York Times," says:

I wish to congratulate you on the February number of your magazine. Along the lines that you are now pur-

> suing I am confident that you will meet with great success. You richly deserve it; you have my very best wishes.

Judge Mayer Sulzberger, of Philadelphia, writes:

> I cannot forbear congratulating you on the excellent progress made by your magazine. The February number, which I have just examined, is an admirable piece of work both as to letter-press and illustrations. Steady adherence to the course you have chosen cannot fail to give us the ideal Jewish magazine.

The Hon. Simon Wolf, who was recently elected president of the Independent Order of B'nai B'rith, in a letter from his Washington office, says:

> I have been interested at all times in the contents of THE NEW ERA ILLUSTRATED MAGAZINE, and more particularly lately, as I have seen a marked improvement in every way. It promises to be of great service, not only as a magazine of general interest, but also as an educator on the line of civic duty among our people. There is no reason why it should not become very popular and have a far-reaching influence in many directions. Anything that I can do to that end will be cheerfully done, as I will deem it a privilege and a pleasure.

From a letter from the Rev. Dr. Leon Harrison, of St. Louis, we quote the following:

> Let me say that I am greatly interested in your magazine and have found much to admire in your recent issues.

An Anthology from Rabbinical Literature.

SELECTIONS MADE BY THE REV. DR. MAX SCHLESINGER.

V.

LOVE AND FEAR.

IN one place (Deut. vi, 5) the Scripture tells us: "Thou shalt love the Lord thy God," and in another (Deut. vi, 13) it says: "Thou shalt fear the Lord thy God." Do not these two precepts contradict each other? No, they complete each other. Man needs both for his guides to direct him in the way he is to go. Whenever he is tempted to hate, the one whispers into his ear: "Thou shalt love;" and a lover cannot hate. Whenever he is tempted to do wrong and rebel against any of God's commandments, the other raises its warning voice: "Thou shalt fear"; and he that fears will not dare to rebel.

When the rebellion of Bar-Kochba had been crushed by the overwhelming legions of the Romans, its conspicuous leaders were ruthlessly hunted down and cruelly put to death. One of these was R. Akiba. He was condemned to the most excruciating tortures, which he underwent in the presence of the Roman general, Turnus Rufus. Silently he submitted to his cruel fate, and when the time came to recite the majestic words prescribed by the ritual: "Hear, O Israel, the Lord our God, the Lord is One! And thou shalt love the Lord thy God with thy whole heart and with thy whole soul and thy whole might," a joyous smile suffused Akiba's countenance. Astonished that such suffering should provoke nothing but a smile, Turnus Rufus exclaimed: "Old man, art thou a sorcerer or insensible to pain?" "Neither the one nor the other am I," said R. Akiba, "but know thou, that I have good reason to rejoice. All the days of my life I tried to love God with my whole heart and my whole might; now, at last, the moment has come when I can love God with my whole soul; that is, with the surrender of my soul for His sake. Why should I not rejoice?" And with "Hear, O Israel! The Lord our God, the Lord is One," on his lips, R. Akiba expired.

(J. Sota, p. 20, c. J. Berachotte, p. 14, b.)

R. Johanan ben Zaccai was lying on his deathbed. His disciples had come to visit him and stood reverently around his couch. Before taking leave of him forever on earth, they said: "Master, impart to us thy blessing!" R. Johanan roused himself and said: "May it be granted to you that your fear of God be ever as your fear of man." Astonished at this, the disciples asked: "Would that be sufficient?" "Yes," said the dying sage, "it would; for do you not know, whenever men sin, or do any wrong, they wish to hide it from the eye of their fellow-men; they fear man. If in like manner they feared God, from whose all-seeing eye nothing can be hid, they would not easily sin, or do any wrong." (B. Berachotte, p. 28, b.)

REASON, NOT MIRACLE, THE TEST OF RELIGIOUS TRUTH.

A heated discussion was carried on in the schoolhouse in regard to the law of what is clean and unclean. R. Eliezer advanced argument after argument in support of his opinion, but all his arguments were refuted and rejected. At last he solemnly exclaimed: "Let this carob-tree give evidence of the correctness of my decision!" And behold, the carob-tree moved from its place about a hundred yards (some say four hundred yards). His colleagues, however, replied: "The carob-tree does not prove anything." "Then," he exclaimed, "let the waters of this canal prove the truth of what I maintain!" And behold, the waters of the canal began to flow backward. Again his colleagues declared: "The waters of the canal have nothing to do with our discussion." Then, in his fiery zeal, he exclaimed: "Let the walls of this schoolhouse be my witnesses!" And behold, the walls of the schoolhouse began to tremble and bend and threaten to fall. Thereupon R. Joshuah, chiding the walls, cried out: "Walls, walls! what have you to do with the disputes of the disciples of the wise?" And forthwith, out of reverence for R. Joshuah, the walls stood still, neither did they straighten up again out of reverence for R. Eliezer; they are still standing there, bent and crooked. At last R. Eliezer appealed to the heavens to testify that the law was indeed as he was teaching it. Immediately the *Bath-Kol* (the daughter of the voice) was heard out of the heavens: "Why are you striving with R. Eliezer? The law always is as he is teaching it." Whereupon R. Joshuah arose and firmly declared: "It is not in heaven," alluding to Deut. xxx, 12, where it is said: "It is not in heaven, that thou shouldst say, Who shall go up for us to heaven and bring it to us and make us to hear it?" What is the meaning of "It is not in heaven"? R. Jeremya expounded: Since the Law has been given on Sinai not even heavenly voices, the *Bath-Kol,* can be regarded, for it is distinctly stated (Exod. xxiii, 2) that according to the majority (of the teachers here on earth) shall be the decision. Afterwards R. Nathan met Elijah, the prophet, and asked him: "What did the Holy One, blessed be His name, do at the time of this memorable discussion?" Elijah said: "The Holy One, blessed be His name, smiled and said: 'My children have prevailed over me; my children have prevailed.'"

(Baba Metsia, 59, b.)

OUR DEBT TO SOCIETY.

When Ben Zoma saw the immense crowd that was thronging the temple-mountain, he said: "Blessed be He who knoweth the secret thoughts stirring the hearts of all these people; and blessed be He who has created them all to serve one another." Just think of the first man, Adam, who was alone in this world! How much trouble he had to obtain a little morsel of bread wherewith to still his hunger. He had to plow and sow, cut down the ears and bind the sheaves, thresh and winnow, grind and sift, knead and bake, before he was able to eat a piece of bread. But I get up in the morning and find everything ready and prepared to satisfy my hunger. And how much trouble that first man had before he could obtain a garment to clothe his nakedness! He had to shear the sheep, wash and beat the wool, spin it into threads and weave it into cloth, before he could think of making a garment for himself. But I get up in the morning and find all these things made and prepared for me. All the tradespeople in the world wake and watch, labor and toil for me; they send the products of the labor of their hands to the very doors of my house, and every morning when I rise I find them ready and prepared. Shouldst thou, however, say: "Oh, all these people wake and watch and toil and labor only for themselves, for their own profit and for the support of their wives and children and household," remember, there are two kinds of guests in this world, the grateful and ungrateful ones. The grateful guest says: "Oh, the great trouble my host has taken for my sake, to set before me meat and wine, and bread and cake!" The ungrateful one thinks in his heart: "Of all the feast my host has prepared, it was only one piece of meat and one morsel of bread that I ate, and a single cup of wine that I drank; in truth, it was for himself, for his wife and children and household, that he took the pains and trouble to prepare the feast." Be thou a grateful guest.

(B. Berachoth, p. 58, a.)

THE KING AND HIS VINEYARD.

At the funeral obsequies of R. Bun bar Heya, who died in his twenty-eighth year, R. Zeira took for his text (Eccles. v, 12): "Sweet is the sleep of the laboring man, whether he eat little or much." As an illustration he told the story of "the king and his vineyard." "A king had a very precious vineyard and hired a great many laborers to work therein. Among these there was one who distinguished himself by extraordinary skill and great diligence. When the king noticed him, he called him from his labors early in the day and kept him in his immediate presence. When the evening came all the laborers assembled to receive their wages and reward. He who had been relieved from his labors early in the day was among them and received a full day's wages, just as all the others did. Thereupon the other workmen murmured and said: 'We had to toil the whole live-long day, while this one only labored two hours; and yet his reward is the same as ours.' The king stilled their murmuring, saying: 'This one has accomplished more by his two hours' labor than you by that of a whole day.' Thus, R. Bun bar Heya has accomplished more in his twenty-eight years of his life than many others, who lived a hundred years."

(Eccles. rabba V. 11, p. 98, a.)

The Law and Life.

SIGNIFICANT QUOTATIONS FROM PULPIT UTTERANCES OF ISRAEL'S SPIRITUAL LEADERS.

THE RELIGION OF THE RUSSIAN JEW.—The Russian Jew is willing to suffer, to inconvenience himself for a principle's sake. We refuse to suffer. Herein is to be found the superiority of the Russian Jew to us, the American Jews. Who of us can deny that our Judaism, our devotion and piety are merely conditional and hold good only as long as they do not interfere with our personal comforts and pleasures, or our monetary expectations? Our lives are no longer, as they were in the good days of yore, concentrated about the Synagogue. Religion is no longer the all-important factor in our home life. We attend services once a week, often only once a month, and that, too, not because of any inner craving, any burning desire to meet God and pour out our souls before him; rather is it because of our desire to break the monotony of life, or because of the charming music of the choir, or because of the attractive personality and eloquence of the rabbi. This is not the case with the majority of Russian Jews. Their synagogues are plain and modest, without ornament, without attraction; their worship is without system, without decorum. Their services will at first blush appear to us chaotic, even repugnant. Yet after a close scrutiny we will have to admit that that is the real house of God, and that those are the truly God-devoted worshipers whom neither the inclemencies of the weather nor the attraction of the circus nor the opera house would keep back from attending to their spiritual needs.—REV. MAX RAISIN, *Congregation Bene Abraham, Portsmouth, Ohio.*

THE OMNIPRESENCE OF GOD.—God embraces the entire universe or is identical with it. The universe is in God as the flower is in the seed. God, so to speak, is the soul of man. There was a time when the human soul was localized in the digestive organs, in the heart, or as by many in our day in the brain. But the great modern school of psychology, headed by Fechner and Wundt, has absolutely established the theory that the soul is parallel with our vital processes and actuates and animates our whole being; so God, instead of dwelling in some particular home or territory, pervades all existence from the flowers to the firmament, and from the seas to the stars. God's presence is everywhere. He manifests himself in the flower as beauty, in music as harmony, and in the human heart as goodness and love.—REV. DR. BERNARD M. KAPLAN, *Congregation B'nai Israel, Sacramento, Cal.*

A PRESENT DAY TENDENCY.—Schools and colleges show that Jewish students will compare favorably with non-Jews. One need but to consult the records and statistics of schools and libraries, especially in those Jewish districts still unspoiled by disadvantageous conditions, to have the amplest evidence of this eagerness for knowledge. But where once it was supreme, it is now become subordinate—the striving after material wealth is fast gaining complete ascendency. The present generation is indeed money-mad, and if we, carried on by the current, prove false to the other side of our life history, if we make wealth all-powerful and cast aside wisdom, we are in the presence of the gravest danger. * * * Let us strive to live in the "temperate zone," midway between the chilling frost of too little and the burning heat of too much; this is the true golden mean. But let us beware lest we make of wealth the supreme object of life, for if we do, we will be obliged to agree with Ruskin that under such circumstances, wealth will be both got ill and spent ill;

and no good can come either in the getting or the spending. Let us not bring shame upon ourselves by searching diligently for the things without and but indifferently for the things within.—Rev. Henry M. Fisher, *Congregation Beth Israel, Atlantic City, N. J.*

The Psalms in Jewish Life.—If we would know what the finest spirits of our race thought and felt and hoped and longed for in Bible times; if we would measure the high-water mark touched by Israel's spiritual life, it is to the Psalms we must go. That they have outgrown their original purpose, that from being the utterances of a few Jewish singers, telling their own and their people's spiritual story, they have become the medium through which the heart of civilized humanity loves to express itself, is only a proof of the marvelous insight with which these more or less unknown poets realized the primal emotions of mankind. . . . If the Psalter has ever been the valued possession of the Christian world, it has been cherished with at least equal affection by the people from whose inner experience it sprang. It has helped the Gentile to live and die nobly; but what a strong rock has it been to the Jew in life and in death! To use its own phrase, its words "have been his songs in the house of his pilgrimage"; they have been his "rod and his staff" in his passage "through the valley of the shadow."—Rev. Morris Joseph, *West London Reform Synagogue, London, England.*

Compensations.—Judaism always insisted that whatever man's possession, wealth or poverty, learning or ignorance, happiness or suffering, every condition was a means of attaining something else. Judaism may be called the religion of discontent. There is no finality in Judaism. Everything leads to something else, the Bible to Talmud, the Talmud to the codes of the philosophers. What a majestic process it has been! Without a home of his own, Israel has made the world cosmopolitan. Without a fellow-countryman, he has made every man his brother. Had he a country of his own, he would have built a Chinese wall about it and called himself "the elect of Heaven." As it is, the world is his country, and every place thereon is holy ground. Suffering, then, is not self-mutilation. It is the mother of desire, and by desire all things are wrought. Bondage conquered the Land of Promise, and slavery gains every kind of freedom. They alone are enslaved who are self-satisfied; they have nothing to gain. —Rev. Joseph Leiser, *Temple Emanuel, Rondout, N. Y.*

The Service of the Willing Heart.—We do well to emphasize the spirit of voluntariness which, like a golden thread, runs through the Bible and teachings of the rabbins, for we often hear it said that Judaism is a mere legal system; that the Old Dispensation concerns itself principally with external acts of obedience; that its chief impelling motive is fear of a law-giver who will visit transgression with punishment. And Christian apologists are apt to contrast this with what they call the spiritualism of the New Testament. Christianity, they would have us believe, is a religion of love, while Judaism is one of fear. Could any assertion be further from the truth? There is not a single ceremonial enactment, let it be ever so obsolete from the point of view of modern necessity, which does not draw its inspiration from the loftiest spiritualism. "From every man *that goeth with a willing heart* shall ye take my offering." This is not legalism, this is idealism. There is no question here of external obedience, of fear of the terrors of the Law, but love, pure and disinterested. Here we are taught how we should serve God, that He demands the devotion of our hearts.—Rev. Isidore Harris, *West London Reform Synagogue, London, England.*

Of Interest to Jewish Readers.

UNITED STATES.

Feb. 10.—Simon Borg died at his residence, No. 855 Fifth Avenue, New York, after a lingering illness. Mr. Borg was born in Haupersweiler, Rhine Province, Prussia, April 1, 1840. At the age of fourteen he lost his parents. Two years later he came to this country, passing through New York on his way to Memphis, Tenn. There he served as an apprentice in the carriage-trimming business with the firm of N. S. Bruce & Co. The trade suffered during the Civil War, and Mr. Borg became a cotton buyer. The Southern planters refused to deal in anything but the Confederate banknotes, which fluctuated greatly in value. This led Mr. Borg to dealing in these notes, which finally took up his attention to the exclusion of the cotton business. As the State of Tennessee laid a very heavy tax on this calling, he determined to enter the banking business, associating himself with Lazarus Levy. Mr. Borg was president of the Home for Aged and Infirm Hebrews. He was a member of Temple Emanu-El, from which the funeral took place on February 14.

EDWARD LAUTERBACH.
Elected Regent of the University of the State of New York, March 2.

Feb. 13.—Daniel Wolf, one of Cincinnati's pioneer Jewish citizens, died at the home of his son, Alexander S. Wolf, in his eighty-fifth year. He was born in Bavaria April 4, 1819, and came to America when he was about twelve years old, with his father, who conducted a hotel in Clermont County. With several brothers he established one of the largest clothing firms in Cincinnati and made a large fortune. In 1884 he was one of the Democratic members of the State Legislature, and for twenty years was a member of the City Council.

Feb. 14.—Under the auspices of District Grand Lodge No. 1 of the Independent Order of B'nai B'rith a memorial service in honor of the late Leo N. Levi, president of the Order, was held in Temple Beth-El, New York. The temple was draped in mourning; the pulpit, in front of which was a portrait of Mr. Levi, temporarily borrowed from the I. O. B. B. downtown headquarters (No. 106 Forsyth Street), was hidden by a large American flag. Plants and flowers were banked up on either side of the rostrum. The opening prayer was delivered by the Rev. Dr. Joseph Silverman, after which the choir sang "Why Art Thou Cast Down, My Soul?" After some introductory remarks by Mr. J. B. Klein, president of District Grand Lodge No. 1, Mr. Jacob Fürth, of Cleveland, vice-president of the Order, delivered a message from the executive committee, saying in part:

> B'nai B'rith and Judaism are indeed synonymous terms and very frequently interchangeable. The corner-stone on which the Order has been built is the unification of Israel; it stands as the organized effort to unite all Jews in the work of promoting their highest interests and those of humanity. The causes and reasons which led to

its establishment exist to-day just as they existed in its incipiency sixty years ago. To grasp the situation, to meet the emergency as it may arise, to adapt ourselves to requirements, has been the boast of the Jew at all times, and that is the tendency of the Order, and that was the direction given it by our late lamented brother. The Order must advance; it must not retrograde. To-day more than ever we must avail ourselves of modern thought and use modern weapons to combat the old and the new enemies of Judaism, no matter in what form or in what garb they may appear. Organization and coöperation are the watchwords of the hour. The immigrant problem stands before us as the paramount issue of the hour. We of the West, of the South and of the North appreciate the intricacies of the situation as it exists here in New York. From day to day we gather more knowledge of the momentous problem that this city is called upon to solve and of the almost insurmountable difficulties that are before the Jewish population. We freely offer you our services, our best endeavors and all the aid and assistance that is in our power to bestow. On the other hand, we ask of you to set aside personal differences, to join hands and forces in the gigantic undertaking that is before us, and by emulating the example of our departed chief, by self-sacrificing devotion to duty and by a deep-seated love for our ancestral faith to further the cause for which this great Order stands. Having enlisted sympathy of this mighty Government in behalf of the persecuted Jew, let us continue our work for the relief of the victims of religious persecution.

The choir then sang "O Lord, What Is Man?" and the Hon. Simon Wolf, the newly elected president of the Order, delivered the oration, from which the following passage deserves particular quotation:

While others worked for material gains, he distributed the riches of his brain and heart to the betterment of mankind. He grasped the opportunity of using the Order of B'nai B'rith to continue making it in a higher degree than ever in the past the connecting link and to solve problems that had heretofore confronted the Jewish people. He augmented numerically the Order in the various districts by his matchless eloquence, energy and sincerity. He was the Adolph Crémieux of America. When the conference was held in the city of Washington on June 14 and 15, 1903, that led to the forwarding of the memorable Kishineff petition, no one can ever forget who witnessed the scene at the White House how nobly the president of the Order of B'nai B'rith loomed side by side with the President of the United States, both strenuous leaders and thinkers, so that those who had seen them together went away impressed with the liberalism of American institutions.

Verses 8-11, Psalm xxiii, were recited by the Rev. Dr. H. Silverman, of Temple Emanu-El, and the choir. The Rev. S. Schulman delivered the closing prayer, the Kaddish, and pronounced the benediction.

Feb. 14.—District Grand Lodge No. 1, Free Sons of Israel, held its annual convention at Terrace Garden, New York City. Grand Master William Bookheim, of Albany, read his report of the year's work. The total fund amounts now to $286,583. The total membership in the district is 8,717, an increase of 21. There were 144 suspensions and 289 initiations. There were 181 deaths, for which $181,000 was contributed to the heirs of the deceased. Emil Taussig was elected grand master; Isaac Peer, first deputy grand master. One new lodge was started in New York in May, 1903, and passed out of existence in September. Another was founded in Watertown.

Feb. 14.—The biennial convention of District Grand Lodge No. 1, Order Kesher Shel Barzel, was held at Bloomingdale's Annex, New York City. President A. N. Rotholz made a strong plea for the amalgamation of lodges which would increase their effectiveness. He also referred to the decrease in the endowment reserve. The endowment receipts for the year 1903 were $13,411 and the payments $21,500, of which $9,300 was taken from the reserve. The total reserve now is $73,044. Six members were suspended, 43 died. The total number is 799, of whom 723 are endowment-participating. A. N. Rotholz remains in office.

Feb. 14.—The executive committee of the Independent Order of B'nai B'rith met at the headquarters, No. 58 Lexington Avenue. There were present Jacob Fürth, of Cleveland; Simon Wolf, of Washington; Adolph Moses, of Chicago; Solomon Sulzberger, of New York; Joseph Coons, of Wilkesbarre, Pa., and Julius Bien, ex-president of the Order and chancellor of foreign affairs. The meeting was opened by Mr. Fürth.

Mr. Wolf was unanimously elected to fill the unexpired term of the late Leo N. Levi, as president of the order. The committee then took up routine business. After disposing of various matters of detail, on motion of Mr. Moses, the following resolution was adopted, touching the rumors that certain Jews or Jewish organizations contemplated aiding Japan in its war against Russia:

> The executive committee of the Independent Order of B'nai B'rith, in special session assembled, takes notice of certain statements appearing in the public press to the effect that American Jews would give aid to one of the belligerent nations now engaged in armed struggle. The committee desires to record an emphatic denial of the alleged fact, and it declares that in common with all American citizens the law of neutrality as proclaimed by the President of the United States will be strictly observed.

Mr. Wolf then laid before the committee the correspondence relating to the recent outbreaks against the Jews in Kishineff. He presented the correspondence with Secretary Hay and laid before the committee the report of Consul Heenan, of Odessa. Mr. Wolf and Mr. Sulzberger were appointed a committee with power to act in reference to the continuation of the Forsyth Street building, which is at present under the control of the executive committee. It is intended that the work be continued along the lines laid down by Mr. Levi. Final arrangements for the conducting of an employment bureau on the East Side were left to be carried out by President Wolf and Mr. Sulzberger.

Feb. 17.—A public meeting under the auspices of the Alliance Israélite Universelle was held in the Educational Alliance building, New York City, to denounce the attitude of Russia in refusing to admit American citizens of Jewish faith, provided with American passports. Protests were likewise made against proposed restriction of immigration. Louis Marshall, the chairman, opened the meeting with a speech showing that an immense number of America's best citizens are and have been immigrants or their immediate descendants, and further assured the public that no restrictive legislation would be enacted in this session of Congress, but that preparation must be made for the next session. Mr. Marshall then read a letter from the Assistant Secretary of State to the Alliance Israélite, asserting that this Government had given instructions to its representatives in Persia and Morocco to use their good influences in favor of securing the removal of restrictions from those "inhabitants of Persia and Morocco who do not profess the religion of those countries."

Feb. 19.—On the occasion of the anniversary of the death of Dr. Moses Mielziner, a memorial service was held at the Hebrew Union College chapel, Cincinnati. Professor Magnes delivered the memorial address.

Feb. 19.—Jacob Hess, for many years a leader in local Republican politics and a former member of the New York Police Board, died at his home in Manursing Way, Rye, N. Y. Mr. Hess was born in Hesse-Darmstadt in 1847, but was brought to this country when only two years old. After a brief course in the common schools he became a butcher's boy in Washington Market. He embarked in business for himself as a commission dealer in meats when he was nineteen years old. He made his first start in politics in 1874, and was elected Assemblyman from the Democratic Twentieth District. The next year he was elected alderman-at-large. He declined the nomination for sheriff in 1876. Mayor Wickham in 1877 appointed Hess a Commissioner of Schools. Mayor Cooper appointed him Commissioner of Charities and Correction in 1879, and he was elected president of the board. He served until May, 1885. He was a member of the Masonic fraternity, the Free Sons of Israel and the Independent Order of B'nai B'rith.

Feb. 21.—In honor of the late Dr. Gustav Gottheil, rabbi of Temple Emanu-El, a bronze tablet was unveiled in the Emanu-El Sisterhood building in New York. The Rev. Joseph Silverman, rabbi of Temple Emanu-El, unveiled the tablet with prayer and delivered an address. The Rev. Dr. Stephen Wise also spoke, and the Rev.

George Alexander Kohut delivered the closing prayer, Prof. Gottheil, the late rabbi's son, reciting Kaddish.

Feb. 22.—Washington Lodge No. 19, of the Order of B'nai B'rith, the banner lodge of District No. 1, celebrated its golden jubilee at Harlem Casino. The presiding officer was Meyer Thalmessinger, the sole surviving founder of the lodge. He was followed by Dr. J. E. Reinthaler, Solomon Sulzberger for the executive committee, Jacob B. Klein for the district and Moritz Ellinger for the lodge.

Feb. 23.—Simon Herman, the oldest member of Temple Beth-El, of this city, died at the age of eighty-one. At the time of the amalgamation of Congregations Anshe Chesed and Adath Jeshurun, to form Beth-El, Mr. Herman was president of the Anshe Chesed. He was also one of the founders and at one time a director of the Hebrew Free School Association, now merged with the Educational Alliance.

Feb. 24.—The first annual meeting of the Young Women's Hebrew Association, at No. 1584 Lexington Avenue, took place in the vestry rooms of the Spanish and Portuguese Synagogue, Mrs. H. Pereira Mendes, the vice-president, occupying the chair. Isidor Straus, who congratulated the association upon the work accomplished during the first year, deplored the lack of interest in communal institutions by the vast majority of the community. Many of those able to contribute did not do so, and it was important that the masses should be awakened to a sense of their duty. He thought that there was need in New York of fifty Educational Alliances. Speaking of the tide of immigration, Mr. Straus said that he welcomed the new arrivals, for as immigration in the past had benefited the country, so in the years to come would this new immigration conduce to the prosperity of the United States.

The will of Louis Gans, who died at his home in New York on February 7, has been made public. It includes the following bequests: Montefiore Home, $25,000; Montefiore Home for bed, in memory of Mrs. Gans, $2,500; Mount Sinai Hospital, $2,500: United Hebrew Charities, $2,500; Hebrew Sheltering Guardian Society, $2,500; Hebrew Orphan Asylum, $2,500; Jewish Theological Seminary, $2,500; Home for Aged and Infirm Hebrews, $1,000; Hebrew Technical Institute, $1,000; Educational Alliance, $1,000; Beth Israel Hospital, $1,000; Lebanon Hospital, $1,000; Colored Orphan Asylum, $1,000; Gemelith Chesed Society, $1,000; Society for Ethical Culture, $1,000; Hebrew Union College, Cincinnati, $2,500; Hebrew Widows' and Orphans' Home, New Orleans, $2,000; Ladies' Auxiliary Society, Temple Emanu-El, Helena, Mont., $500; to the deserving poor of Helena, Mont., $2,000; to the Hebrew Benevolent Society, Helena, Mont., $500; Jewish poor of Mr. Gans' native village, Neustadtl, Bohemia, $1,000; among the deserving non-Jewish poor of the same village, $500; among the employes of Gans & Klein, Helena, who had been employed for six months prior to Mr. Gans' death, $3,000; to Dr. Kohler and Rabbi Schulman, $500 each.

FOREIGN COUNTRIES.

AUSTRIA.—During the month of March there will be held in Vienna an exhibition of the farm and industrial products of the Jewish villages of Palestine. The most interesting fact in connection with it is the participation of three members of the Zionistic *Aktionscommite*—Herzl, Marmorek and Kremenitzky.

The painter Leopold Horowitz of Vienna is at present busy with a new portrait of the Emperor Francis Joseph. He has recently been honored with several visits of his sovereign.

According to the official "*Militärisches Jahrbuch für Oesterreich-Ungarn*" (p. 139), there were in 1894 2,179 Jewish officers in the army in active service and in the reserve.

BRAZIL.—The Minister of Communications has accorded, on the application of the authorities of the railway from Porto Alegre to Uruguay, a temporary reduction of

50 per cent. of the passengers and goods tariff to the colonists settled by the Jewish Colonization Association. The Association, which has acquired two large tracts of land, will begin colonizing work in May, settling fifty families.

CHINA.—A meeting of the literary circle of the Shanghai Zionist Association was held on January 10, when Mr. N. E. B. Ezra delivered a lecture on "Our Greatest Need." Mr. Edward J. Ezra presided. The lecturer reviewed the religious and moral condition of Jewry throughout the world, and dwelt upon the necessity of educating the rising generation of Jews in the tenets of Judaism and giving them a true Hebraic education in order to imbue their hearts with a national Jewish sentiment.

ENGLAND.—Mr. Israel Abrahams is lecturing at the University of Cambridge during the winter term of 1904 on the Talmud Yerushalmi (Sanhedrin), Midrash Rabba (Genesis) and Mishnah (Yoma). Mr. H. L. Pass is lecturing at the same University on Nachmanides (Deuteronomy).

The monthly meeting of the Council of the Anglo-Jewish Association was held at London on February 7, with Sir Philip Magnus in the chair. After the conclusion of the routine business the recent journey of Lucien Wolf, foreign editor of "The Times," to Russia and his interview with M. de Plehve were discussed and a vote of thanks to Mr. Wolf for his great service rendered to the Russian Jews and to Judaism in general was carried by acclamation. In view of the exceptional importance of this event we reproduce the main parts of the report of Mr. Wolf in his interview with M. de Plehve, the Russian Minister of the Interior, published in "The London Times" of February 6:

. . . I had put off applying for an interview with M. de Plehve until rather late, as I was anxious in the first place to ascertain the views of other leading men, Christian as well as Jewish, on the Jewish question. This nearly cost me my interview, as M. de Plehve was on the point of setting out for Poland. Nevertheless, when my application, together with a letter of introduction, reached him, though he was very much pressed for time, he asked me to call upon him at his private residence on the Fontanka at ten o'clock the same night. The impression he made upon me was, I am bound to say, exceedingly favorable. He has nothing of the typical Russian politician about him. In appearance he is almost English. Tall and massive, with short-cropped iron-gray whiskers and moustache, he looks something like Sir Henry Campbell-Bannerman writ large. He speaks slowly and deliberately, without a touch of the cynicism usually affected by the polished Russian. Though a somewhat impassive listener, he readily responds to any touch of humor, and laughs heartily. Homely and paternal, his bearing is marked by an old-world courtesy, neither conventional nor artificially effusive. He is a strong man, and I should imagine an honest one, conscientious and inflexible as an administrator, but with little taste for experimental or constructive statesmanship. If all we hear about the character of the Czar is true, I can well understand the influence M. de Plehve exercises over him.

Of our conversation, which lasted nearly an hour and a half, and which ranged over a variety of topics, including the inevitable fiscal question, it would be possible to give a more or less graphic and entertaining account, but I have thought to serve a more useful purpose by placing on record a plain but authentic account of the Minister's statements. With that view I prepared in French a summary of the interview, excluding my part in the conversation, and submitted it to M. de Plehve. Three weeks ago he was good enough to return it to me with a few verbal alterations, which, he explained, "*sont de nature à préciser ma pensée, rendue, je me plais à le dire, assez exactement.*" The following is a translation of this document:

"In the course of an audience accorded to me by M. de Plehve, his Excellency said that he fully appreciated the gravity of the Jewish question. It had been said of him that he was an implacable enemy of the Jews. This was not true. Having passed his youth in Warsaw, a city nearly half Jewish, he knew the Jews and he appreciated the good qualities of that intelligent race; but he shared the opinion of those who think it difficult to accord to them free access to the interior of Russia, because the Russian peasant is himself very poor, and if the Jews established themselves by his side he would have to divide the little he has with the immigrants, who, for the most part, are non-producers. Politically, said M. de Plehve, he was of the school of Count Tolstoy, a Conservative statesman whose merits have never been sufficiently appreciated. It was to Count Tolstoy that the credit belonged of arresting the anti-Semitic troubles of 1881. As a Minister, M. de Plehve continued, he was neither Liberal nor Conservative; he was simply the faithful instrument of the orders of his Majesty and the guardian of the security of the country. If his policy appeared severe, the explanation was that there were elements in the Empire against which it was necessary to act promptly and rigorously. He had ascertained, for example, that the Jewish youth were giving themselves up entirely to the revolutionary movement. In combating this deplorable tendency he had done no more than his duty.

"At the same time he did not ignore the fact that the Jews had permanent grievances, for the alleviation of which a constructive policy was required. In the first place, he intended doing everything possible to facilitate the assimilation of cultivated Jews—that was to say, the upper strata (*les couches supérieures*) of the people—with other Russian citizens and patriots. This ought not to be a work of great difficulty, but it would only touch the fringe of the question. The problem became more difficult to solve when it dealt with the lower classes, in view of the great number and poverty of the uncultivated Jews who are inaccessible to Russian education. To succor their misery is the most urgent aspect of the question. He (M. de Plehve) recognized that even before dealing with the question of education it was necessary to find for these Jews a means of earning their daily bread. To this end it was proposed to enlarge the area of residence in the provinces already open to the Jews, and a decree had already been issued authorizing the settlement of Jews in certain small country towns (*bourgades*) where formerly they had not been permitted to reside. Another decree was being prepared for early submission to the Council of Ministers, by which the area of residence would be still further extended. Another remedy he had in his mind was emigration. Hitherto emigration had been prohibited, but he believed a modification of the law in that respect was necessary. Perhaps also other reforms might be possible.

"Apropos of emigration, M. de Plehve told me that the Russian Government would view with pleasure any steps that the Ottoman Government might be prevailed upon to take to enable the Jews to enter Palestine. Hence he was not an adversary of pure Zionism, but he began to fear that political Zionism was a chimera. Nevertheless he would not oppose the encouragement of Zionist ideas in Russia so far as they were calculated to favor emigration. He also thought that for non-emigrants they might be useful as an antidote to Socialist doctrines.

"Touching the question of settling Jews in Eastern Siberia, M. de Plehve said that a project of Jewish colonization in Manchuria had been spoken of, and he intended discussing it with Admiral Alexeieff during his coming visit to St. Petersburg. M. de Plehve also promised me to consult the Admiral with regard to a scheme I submitted to him for the establishment of Jewish colonies in Southern Siberia, with a view to creating a barrier, composed, if not of pure Russians, at any rate of Russian subjects, against the growing invasion of the country by the Chinese."

The scheme of policy as set forth by M. de Plehve is characteristic of the man. That it is honestly intended I firmly believe; but it is the policy of an administrator rather than of a statesman. He does not look beyond immediate phenomena. It is good to hear that he is not without personal sympathy with the Jews, that he is a disciple of the former Minister of the Interior, Count Tolstoy (not to be confounded with the philosopher and writer, Leon Tolstoy), who in 1882 suppressed with so firm a hand the anti-Jewish riots and massacres for which his predecessor, Count Ignatieff, was so deeply responsible; further, that his present severe policy is only temporary, and that he is anxious to improve the economic condition of the Jews partly by a wider decentralization and partly by emigration to Siberia. But there is no hint here of a permanent solution of the question. Revolutions, even of a conservative type, are not to M. de Plehve's taste, while the insecurity of a Russian Minister's tenure of office forbids indulgence in schemes for the realization of which many years may be required. For this reason, the Jews themselves view any proposed novelties in their treatment with scepticism. Thus, while the Siberian scheme appeals very strongly to them, they are already asking what security they have that as soon as the colonies are established they will not be strangled by fresh disabilities.

An exceedingly hopeful feature in his statement to me was the stress he laid upon his desire to conciliate the *couches supérieures* of the Russian Jewry and to promote their assimilation with their non-Jewish fellow-countrymen; but, when I pressed him for details, I found him very reticent. He assured me, however, that religious assimilation was not essential to his scheme. Here, again, anything short of equal rights will, I imagine, prove unavailing, and that, I am sure, M. de Plehve does not dream of.

M. de Plehve is mistaken in imagining that Zionism may prove an innocuous substitute for Socialism. I am convinced that both have much less to do with the specific teachings they represent than with deeply-rooted political discontent, the tendency of which must be subversive of the State as it exists. On this latter point I ventured to speak to M. de Plehve earnestly and unreservedly. It is true that I did not know at the time much about the true proportions of the revolutionary movement among the Russian and Polish Jews. In St. Petersburg the most incredible accounts of its magnitude are given. M. de Tatistcheff, who is now one of M. de Plehve's most trusted lieutenants, told me that official reports proved that 40 per cent. of the Jewish youth were more or less active revolutionists. I doubt the accuracy of this, because the majority of the Jews belong to the fanatical Chassidim and Misnagdim, with whom it is an article of faith that the woes of the captivity can only be ended by the direct intervention of Providence, while tens of thousands of others are sunk in so listless and shiftless a misery that they are incapable even of political agitation. But still the organized movement, especially among the educated youth and the urban industrial classes, is very strong, while the amount of unaffiliated disaffection is enormous.

The Rev. S. Singer, in the course of an address to Jewish working men and women in the Great Synagogue, urged upon his hearers the duty of resisting and helping others to resist the temptations held out to them by the active missionary agencies that abounded in their neighborhood. In this respect careless Jews were more blameworthy than over-zealous Christians. The latter were at least doing what they, however erroneously, conceived to be their duty. It was a risky thing, and he would go so far as to say, a mean and immoral thing to take favors, whether in the form of medicines or medical advice, or entertainments, or even the pleasures of the reading or meeting room, from those who were aiming by means of such allurements to win them for another faith. But especially was there danger in allowing their children to take part at school in prayers and in religious instruction which were contrary to the true faith of a Jew. They were in a free country which respected every man's freedom of conscience and gave to every parent the full right to withdraw his child from the religious teaching of which he did not approve. Many parents either seemed unaware of this, or were grossly careless about the matter. The consequence of such culpable negligence might easily be foreseen. By-and-by it would be too late to remedy it. If ever there was a case of the sins of the parents being visited upon the children, it was the case of those who played fast and loose with the principles of their religion.

The Parliamentary return of the alien immigration during the month of January shows a material reduction in the inflow into England from the Continent. The total number of immigrants arriving at ports in the United Kingdom, including those who were and those who were not stated to be *en route* for some other country, was 7,237, as against 9,285 in January, 1903. This shows a reduction of 2,048. Analyzing the figures for the month, we find that the number of aliens arriving and not described as *en route* to another country was 4,699, as compared with 5,451 in January, 1903—a diminution of 752. Again the avowed transmigrants numbered 2,538 in January, as against 3,834 in the corresponding month of last year—a further reduction of 1,296. The number of sailors included with the aliens not *en route,* was 1,025 in January, 1903, as compared with 962 in the corresponding month of last year.

A plebiscite of the New West End Synagogue Congregation, London, as to the introduction of congregational singing in association with the choir, favored this ancient style of divine service (88 yeas, 46 nays). The choir committee (Isidore Spielmann, chairman) decided upon the experimental carrying out of the scheme for a period of six months.

The first general meeting of the English Society for Jewish Statistics was held in the vestry room of the New West End Synagogue, London, on February 14, Arthur E. Franklin in the chair. The society's object is "to collect, co-ordinate, collate and publish statistics relating to the material, social and moral relations of the Jewish community in the United Kingdom." A. E. Franklin was unanimously elected president.

FRANCE.—Leo Goldschmidt, brother-in-law of Baroness Clara de Hirsch, died at Paris on February 4, at the age of seventy-four.

The exchange of notes by three Parisian Jewish journalists concerning their respective attitudes toward the Russian ally of the French Republic throws an interesting sidelight on the psychology of the modern Jew. Arthur Meyer, a baptized Jew, editor-in-chief of the organ of the French Catholic aristocracy, *"Le Gaulois,"* opened a subscription in favor of the wounded Russian soldiers; Emile Cahen, editor of the *"Archives Israélites,"* approves Meyer's proceeding: "Between our allies and the Japanese there cannot be the least hesitation." The editor of the *"Univers Israélite,"* on the other hand, remembering Kishineff, advises the French Jews to imitate their Government in remaining neutral.

Dr. Lévy-Ulmann has been appointed professor of Civil Law at the University of Lille.

It is now an established fact that Luban, who tried on December 20, 1903, to kill Dr. Max Nordau at a Zionistic ball in Paris, is an incurable lunatic.

Dr. N. Sloutz, a young Russian Hebraist of great merit, has begun a series of lectures in the Hebrew language and Neo-Hebraic literature at the Sorbonne. The University of Paris is thus again doing pioneer work, and it is to be hoped that the universities of Germany and Austria will not hesitate to follow the French institution in establishing chairs of post-Biblical Hebrew literature and the history of the Jews after the destruction of the Temple.

Baron Edouard de Rothschild is fitting out an expedition to visit Abyssinia, in which his eldest son will take part. The expedition will be commanded by M. Bonchamps, who has lived for many years in Ethiopia, and who commanded the Marchand relief expedition in 1899. The French Government has placed at the disposal of the Baron an infantry officer, who has left for Djiboutil to organize an escort for the party of Senegalese *tirailleurs*. The Baron started on February 15, to join the expedition at Harrar, whence they will journey towards the Great Lakes, returning by the banks of the Nile as far as the first Anglo-Egyptian frontier post, at which it is expected they will arrive in October next.

The National Club, the oldest republican association in Bordeaux, has erected a marble bust of the late Senator David Raynal, ex-Minister for Public Works, who was one of its founders and fought energetically against the Empire. M. Decrais, a former Minister for the Colonies, sketched the life of his lamented friend; and the Prefect of the Department, on behalf of the Government, thanked the club for having organized the proceedings in honor of one of the best servants of the Republic.

Of the forty-three professors at the College de France, five are Jews: MM. Maurice Lévy, Analytical and Celestial Mechanics; Jules Oppert, Assyrian Archæology; Sylvain Lévi, Sanscrit Literature; Bergson, Greek and Latin Philosophy; and Michel Bréal, Comparative Grammar. With the exception of M. Lévi, all are at the same time members of the Institute.

GERMANY.—Landesgerichtsrat Dr. Sommer, at Frankfort-on-the-Main, has been appointed Oberlandesgerichtsrat at Cassel. This is the third case of the elevation of a Prussian Jew to this high position. The anti-Semitic Minister of Justice had to yield to the personal pressure of Emperor William II., who had known Dr. Sommer at the gymnasium at Cassel.

On January 27 the Breslau Jewish Theological Seminary held the usual memorial services in honor of its founder, Jonas Fränkel. Dr. S. Horovitz, the dean of the faculty, devoted his oration to Abraham ben Jacob, the (Arabic) Jewish traveler of the tenth century. The Annual Report contains a scholarly treatise of Dr. J. Levy on the ritual of the Seder service. Prizes were bestowed upon the monographs of Adolf Kober and Dr. Ludwig Levy on "*Historische Topographie der Judenstadt in Köln am Rhein*" and "*Rekonstruktion des Kommentars Ibn Ezra's zu den ersten Propheten*," respectively. The seminary has 43 pupils. The teaching staff is composed of Dr. S. Horovitz, Dr. J. Levy and Dr. M. Brann. The library numbers 22,332 volumes and possesses 212 manuscripts (in 248 volumes).

The Alliance Israélite Universelle has established a branch office at Berlin, with Dr. Moses Friedländer in charge.

The principal address at the funeral of Karl Emil Franzos on January 31 was delivered by Dr. Ludwig Geiger, professor of German literature at the Berlin University, son of the famous rabbi, Dr. Abraham Geiger. Relatively little known is the history of the origin of the name of the famous Austrian poet. The home of his family was Spain. All of its members but one were burned at the stake by the Inquisition; one boy of eleven escaped to France. Laverda—this was the original name of the family, after the place of their residence—changed his name to Laverdier. The grandfather of Karl Emil Franzos lived at Nancy. Stanislaus Leszynski, former King of Poland, later Duke of Lorraine, advised Laverdier to settle in Poland and to introduce there the then new stearine candle industry. His son studied law at the University of Vienna at the beginning of the nineteenth century. When the Jews of Austria had to choose family names, Laverdier was simply called Franzos, in spite of his opposition. Karl Emil Franzos left no male issue.

The "*Monatsschrift für die Geschichte und Wissenschaft des Judenthums*," founded by Zacharias Frankel, the first Director of the Breslau Jewish Theological Seminary, and continued later by the famous Jewish historian H. Grätz, was edited after the latter's death by two former pupils of his, Dr. David Kaufmann, professor at the Budapest Jewish Theological Seminary, and Dr. M. Brann, successor to Grätz at the Breslau school. The "*Monatsschrift*," the oldest extant of Jewish learned periodicals and the only one in Germany and Austria, has led a precarious existence since the death of Kaufmann (1899), who furnished one-third of the literary material and also the *nervus rerum*. We learn, therefore, with satisfaction that the newly constituted "*Gesellschaft zur Förderung der Wissenschaft des Judenthums*" will in the future take care of the magazine, transforming it, at least partly, into a popular Jewish periodical. "Now," to quote Prof. Israel Abrahams, of Cambridge University, "there is a strong call for a popular Jewish magazine in Germany and elsewhere; but the literary outlets for the specialists, the periodicals, are so few and far between that the loss of the '*Monatsschrift*' to specialists would be a serious blow to Jewish studies."

The burial of the Generalmusikdirektor Dr. Eduard Lassen took place on January 18 at the Protestant cemetery of Weimar. The highest court and state dignitaries and representatives of science and art of the Grand Duchy participated in the ceremony, at which the manager of the Opera House, after his funeral address, recited at the request of the deceased the Lord's Prayer, which he claimed as a petition of Jewish origin. Dr. Lassen was the son of the late president of the Jewish Consistory of Belgium.

Thanks chiefly to the efforts of Dr. G. Karpeles, editor of the "*Allgemeine Zeitung des Judenthums*," there are at present spread over Germany more than one hundred societies for the study of Jewish history and literature, similar to the American Jewish Chautauqua circles. Some of the topics chosen for the lectures of the winter season of 1903-1904 are of particular interest, showing, as they do, the intellectual currents of our German co-religionists: "Jewish Heretics in Ancient Times"; "What Do We Owe to Reuchlin?"; "The Jew in Modern Literature"; "What Was Isaiah to His Contemporaries, What Could He Be to the Present Generation?"; "Judaism's Part in the Furtherance of Science"; "The Patriotism of the Jew"; "Jewish

Dietary Laws and Table Ceremonies"; "Schopenhauer and the Jews"; "Russian Pan-Slavism and Judaism"; "Baruch Börne"; "Judaism and Its Contribution to the Civilization of Mankind"; "The Maccabæans in German Poetry"; "Haeckel's 'Riddle of the Universe'"; *"Bibel und Babel"*; "The Psalms in the World-Literature"; "Herder and the Bible"; "The Description of Nature in the Bible"; "Jewish Statistics"; "The Zionistic Movement of Our Time"; "History of the Blood-Accusation"; "Jesus and Hillel"; "The Hygienic Condition of the Jews"; "Modern Painting and Its Attitude Toward Judaism"; "Moses Mendelssohn"; "A Danish Ghetto Poet"; "Uriel Acosta"; "Rabbi Akiba"; "Houston Chamberlain and Ernst Haeckel on Judaism"; "The Spreading of the Jewish Religion in the First Christian Century"; "The Ten Tribes"; "Lazarus' Ethics"; "Alexandre Weill"; "The Names of the Jews in Alsatia."

L. Gieldzinski has given to the congregation of Danzig a collection of about 120 objects of Jewish art (mostly synagogal antiquities) to form the nucleus of a Jewish museum. There are similar collections at Paris (Musée Cluny), London, Vienna, Frankfort-on-the-Main and Warsaw.

Mrs. Helene Herrmann, wife of the *Privatdocent* of German literature at the Berlin University, Dr. Herrmann, obtained recently the Ph. D. degree from that university, her thesis being: *"Die psychologischen Anschauungen des jungen Goethe."*

The well-known historian, Professor Harry Breslau, has been elected Rector Magnificus of the University of Strasburg for the year 1904.

The Nestor of contemporaneous Chazzanuth, J. Baer, celebrated at Gnesen on February 3 the hundredth anniversary of his birth. He officiated uninterruptedly as rabbi from his early youth until 1894. He is a native of Rogowo.

The widow of the late Geheime Kommerzienrath Louis Simon has given to the Berlin Lehranstalt für die Wissenschaft des Judenthums 100,000 marks ($25,000) for the establishment of a new chair.

HOLLAND.—By royal decree Mr. A. de Pinto, of The Hague, has been appointed vice-president of the High Court of Judicature. Mr. de Pinto, who was born on October 24, 1828, took his degree in law at the Leyden University in 1852, after which he started practice as a lawyer at The Hague. He was a founder of the Union of Dutch Jurists, of which he was president for several years. He also took a prominent part in scientific congresses and attracted the attention of the Government by his work on the criminal law of Netherlands India. He successively held several legal posts under the Crown and in 1876 was appointed a member of the High Court. On the completion of twenty-five years' service, Mr. de Pinto was appointed commander of the Netherlands Lion.

ITALY.—Dr. Theodor Herzl has been received in private audience by the King of Italy and the Pope and had interviews with the Minister of Foreign Affairs, Signor Tittoni, and the Papal Secretary of State, Mgr. Merry del Val.

Italian Judaism has sustained a serious loss in the death of Flaminio Servi, chief rabbi of Casale-Monferrato and editor of the *"Vessillo Israelitico."* He was born December 24, 1841, at Pitigliano. After occupying successively the rabbinates of Monticelli and Mondovi, he was elected, in 1872, chief rabbi of Casale-Monferrato, remaining in this position until his death. Among his writings the following deserve particular mention: *"Statistica degli Israeliti Italiani"* (1866) and *"Gli Israeliti d'Europa nella civiltà"* (biographical sketches of eminent Jews from 1789-1870). His son, Rabbi Ferruccio Servi, will continue the publications of the *"Vessillo."*

MOROCCO.—It appears from a letter of the English Foreign Office, communicated to the Anglo-Jewish Association and discussed by its council at the meeting of February 7, that the Moroccan town Stat (several miles distant from Casablanca) has been the scene of a new anti-Jewish outbreak. While the Jews were attending their morning service in the synagogue, a large body of Kabyle horsemen from the neighborhood of the town invaded the Jewish quarter, pillaged and destroyed houses and carried off women and children. Two Jews, a woman of sixty and a young man of 30, were crushed to death under the feet of the horses. Numerous acts of violence were committed, and some women who had but recently been confined were dragged from their beds, and their babies were stripped of all their clothing and carried naked into the street, where they were exposed to hunger, cold and rain. About 300 Jewish houses were destroyed, 1,500 Jews reduced to the most frightful misery, and the amount of the loss sustained was about 500,000 francs ($100,000).

PALESTINE.—The Russian Chovevi Zion in Odessa has purchased from the Jewish Colonization Association tracts of land near Wadi-el-Chanin and Pethach-Tikvah and divided them among the agricultural laborers in those colonies, the purchase price to be paid in sixteen annual instalments. The orange plantation at Pethach-Tikvah has already yielded about 20,000 boxes of oranges, which were shipped to England at four francs a box. The wine producers of the Rechoboth colony have formed a coöperative society with shares of 600 francs ($120) each. There are twenty members.

The last harvest was in every respect a bad one. After a number of dry years a rainy winter was expected, but this hope was not fulfilled. The epidemic which visited Gaza, Lydda, Jaffa, Tiberias and the Hauran increased the miserable condition of affairs. The situation of the colony of Kastinieh, in spite of its recent acquisition of new ground, is far from being a favorable one. Some of the colonists emigrated, and the Berlin Ezra Society was obliged to advance 3,000 francs ($600) for the buying of cattle. Katra (Gederah) is almost exclusively a viticultural colony.

RUSSIA.—The Warsaw Medical Society at its last annual meeting, held in January, excluded as a question of principle all Jewish candidates.

The Russian attorney-at-law Perewersew has been condemned to a three-years' exile to the Government of Archangel for a lecture on his participation in the first Kishineff trial.

Pavlovich Krushevan, the notorious Jew-baiter and proprietor of the *"Bessarabetz,"* has instituted libel actions against the *"Voskhod,"* the well-known Jewish periodical, and the *"Mir Bozhi,"* an Orthodox weekly, both published in St. Petersburg. The defendant newspapers have engaged the three leading metropolitan lawyers—Andreyevski, Vinaver and Kalmanovitch.

According to the paper *"Hazman,"* the Commission charged with the revision of the laws at present in force against the Jews, proposes to recommend the following further restrictions:

1. The ten provinces of Russian Poland, where hitherto the Jews have from time immemorial enjoyed unrestricted rights of residence and could everywhere buy, possess and deal in landed property are, in every respect, to be assimilated to the Pale of Settlement.
2. Rights of residence beyond the Pale of Settlement are to be restricted, in that Jewish merchants and professional men will be deprived of the right to employ Jewish clerks and assistants.

According to other reports, Jewish artisans will also be deprived of the right of residence outside the Pale.

General Tchertkov, Governor-General of Warsaw, has issued a circular to all the Governors of the Vistula district enjoining them to see that Jews do not settle in the villages under any conditions.

The Technical Congress recently held in St. Petersburg was suddenly closed by order of the Minister of the Interior, because the representative of the artisans of the city of Kishineff, Stepanow, had been expelled by the meeting on the ground that "honest people can't sit with a man whose hands are reddened with innocent blood."

The Commercial Tribunal of St. Petersburg admitted recently two Jewish jurors, an accident which on account of its rare occurrence did not fail to provoke various comments among Jews and non-Jews.

The laws which have proved so disastrous to the Jews in Russia have now been under revision for fully nine years, and, regrettable as the slowness of this revision may be, it is a relief to note that the Russian Government admits the wrong done to the Jews; for, apart from the 101 settlements opened to them, within the Pale of Settlement by the laws of May, 1903, another fifty-seven settlements in that Pale have now been added to the list by a further law promulgated on December 9, 1903. The list includes settlements in the provinces of Minsk, Wilna, Ekaterinoslav, Volhynia, Witebsk, Grodno and Taurida, which were not comprised in the law of May 10.

The Russian Medical Congress, which was held in St. Petersburg at the end of last January and was dissolved by order of the police, seems to have been of a remarkable character. According to a special correspondent of "The Lancet," it appears to have been anxiously concerned with the improvement of sanitation within the Empire. It took its courage in both hands and passed a resolution "calling attention to the danger resulting from the artificial concentration of the Jewish population in the zone of residence established for the Jews in the towns and burgs of the south and west of Russia." "The Lancet" correspondent comments on the serious danger to health resulting from the herding in the Pale. In 1882 the Jews were no longer allowed to reside in villages, but only in towns or burgs. The police are allowed of their own authority to decide whether a place is a village or a burg. If they choose to call it a village, then the Jews may be driven out in twenty-four hours. In 1895, all the burgs of Poltava and Tshernigoff were declared to be villages, and the Jews had to leave in twenty-four hours. The leading medical paper of Great Britain remarks:

> The results of unnecessary haste are appalling. The Jews have to sell their property at a ruinous sacrifice, and thus poverty is added to the overcrowding of the ghettos in which they are compelled to live. Another illustration may be given of the way in which this political action against the Jews affects the public health and must be taken into consideration, however anxious we may be to avoid any allusion whatsoever to politics. The Vice-Governor of Kishineff, some time ago, gave orders for the evacuation of a burg which was henceforth to be qualified as a village. The subordinate who lived on the spot immediately requested that this rigorous measure might be deferred, as a severe epidemic of smallpox prevailed at the time. This very natural protest was, however, unavailing. The Jews were all forced out of their houses, and whether ill or in good health they were crowded together into carts and driven into Kishineff. It was midwinter. Many of the children died on the road, and the epidemic of smallpox was introduced into the town of Kishineff. The question with regard to the Jews may be a political matter, but it has also a very serious effect on the public health. It is estimated that since the "Laws of May" more than 60,000 Jews have been driven out of places now called villages, and compelled to increase the overcrowding of the ghettos of the towns. Then there are laws which forbid the Jews to bathe in lakes or rivers; nor are they allowed to go to seaside watering places, to sanatoriums, or to mineral wells. The congress therefore passed a motion demanding that patients, even if they are Jews, should be allowed to seek the benefit of the country air and "be permitted to inhabit the country or to follow a cure at a sanatorium or a watering place, and the congress considers that it is indispensable to grant the Jews the right to go from place to place." At present a Jew may not live in the more healthy or suburban parts of his town, but must inhabit the Ghetto. However ill he may be, and though his life may be saved by a change of air, still he must remain in his ghetto. If he desires to seek the advice of a medical practitioner who lives in some other town, he cannot do so unless he first obtains a special authorization from the police. In such circumstances it is not surprising that the death rates in the towns are high, and that epidemic diseases become endemic in many of the ghettos.

The result of the passing of this and the first resolution was that the police dissolved the congress, and, according to "The Lancet," "it will be fortunate if this is not followed by the arrest and imprisonment of some of the most earnest speakers." But when the system of the Pale has become such a danger to the health of the Empire as to evoke the solemn protest of the entire medical brotherhood, it is clear that such a defiance alike of humanity and science cannot be indefinitely prolonged.

According to a recent decree of the Russian Senate, the passports of baptized Jews have not only to mention this fact, but even to register the names of the bearers before their conversion.

The Minister of Public Instruction, Privy Councillor Sänger, a liberal-minded statesman of German origin, pupil of Theodor Mommsen, has been forced to resign his office on account of the intrigues of the reactionary party. He had the courage to break the rule prevailing since the anti-Semitic régimé of Alexander III., according to which only 5 per cent. of the students of any higher educational institution could belong to the Jewish faith. The direct cause of his resignation is supposed to be his plan to appoint some Jewish professors at the University of Odessa. M. Sänger, who was formerly professor of Roman history at the University of Warsaw, was the object of vehement attacks by Krushevan's St. Petersburg periodical.

Rabbi M. N. Levin, the *maggid* of Wilna (the rabbi of Wilna is designated by the title *maggid,* preacher), died on January 30, at the age of seventy. Rabbi Levin was a prominent figure in Russian Jewry and was especially known for his extensive charities. The rabbis of Kovno and of Lidda delivered addresses at his funeral.

Under the presidency of Dr. Kohan-Bernstein a conference of Russian Zionists recently took place at Charkoff which lasted four days. It was decided to send a deputation of three members to Dr. Herzl, for the purpose of presenting a final ultimatum on behalf of the district-presidents, no public agitation, however, to be carried on until the return of the deputation. As regards the East Africa scheme, Dr. Herzl was to bind himself in writing that, as leader of the Zionist movement, he would never, at the Congresses or outside them, take up any territorial project unconnected with Palestine and Syria; that he would destroy completely the scheme not later than the seventh Congress, and not submit it to any other Congress; that a meeting of the Great Actions Committee be convened before the expedition of exploration be sent, and that this be not done until the alteration of the laws of the Jewish Colonial Trust, proposed at the third Congress, be adopted. Dr. Herzl was also to give a written promise that, in accordance with the Basle programme and the decisions of the second Congress, practical colonization be taken up as the immediate and most important part of the activity of the movement. It was stipulated that this colonization should take the form of purchase of land in Palestine and Syria by means of the National Fund, the Society Geulah, the Colonization Societies and the Anglo-Palestine Company, Ltd., to establish colonies on this land for Jews living in Palestine and other parts of Turkey, particularly for laborers, with the assistance of the Odessa and other colonization associations. The Conference also dealt with the question of a new Russian Zionist organization, and it was decided to establish a permanent committee of four. The committee will possess the special right to represent district-presidents in dealing with Vienna, London, etc., while these will have to address themselves to the committee. The financial centre of the movement in Russia, which has hitherto been under the administration of Prof. Dr. Mandelstamm, of Kieff, is to be transferred to another person and place, probably Wilna.

SWITZERLAND.—From August 30 to September 2 a Congress for the Comparative Study of Religion will sit at Basle. The secretary of the Congress is Prof. Bertholet.

TURKEY.—The Jewish community of Constantinople has lost its senior rabbi, Haim Nissim Ventura, who died at the age of eighty-five. The funeral was attended by the chief ecclesiastics of the Christian denominations in the Turkish capital.

A Review of Jewish Reviews.

ALLGEMEINE ZEITUNG DES JUDENTHUMS, BERLIN.

Jan. 29.—Unser Gemeinschaftsbewusstsein (speech of Dr. Blau, Frankfort-on-the-Main, successor to Dr. Julius Plotke on the Board of the I. C. A.).

Aus der Berliner Gemeinde (introduction of the organ in the Rykestrasse Synagogue).

Ein Schuljubiläum (fiftieth anniversary of the foundation of the first Jewish religious school of Berlin through Dr. Michael Sachs and Dr. Moritz Veit).

Cohn: Die neue Dessauer Stiftung II.

Feb. 12.—Ein Verband der deutschen Juden (on Prof. Martin Philippson's plan to create a vast organization for the defence of the general interests of the Jews in Germany).

Hermann Cohen: Immanuel Kant.

Joseph Stier: Die Stellung der Frau in der Bibel und bei Herbert Spencer I.

Leopold Hirschberg: Was ein deutscher Dichter (Ernst Ortlepp) vor 60 Jahren von den Juden schrieb.

Feb. 19.—Der Russisch-Japanische Krieg.

Theodor Vogelstein: Die jüdischen Arbeiter in England (on Georg Halpern's monograph).

B. Placzek: Kant über die Bibel.

Joseph Stier: Die Stellung der Frau in der Bibel und bei Herbert Spencer II.

ALTNEULAND.

(Monthly, Berlin.)

February.—Franz Oppenheimer: Harmonische und disharmonische Genossenschaften.

O. Warburg: Die nicht-jüdische Kolonisation Palästinas.

Max Jungmann: Der Kampf gegen die Malaria (illustr.).

AMERICAN HEBREW, NEW YORK.

Feb. 5.—Joseph Stolz: Preserving Our Heirloom (sermon preached at Temple Emanu-El, New York City, Jan. 30, 1904).

S. Rappaport: Establishment of a School for Cantors.

Feb. 12.—J. D. Eisenstein: "Get" in the Fifth Volume of "The Jewish Encyclopedia."

Feb. 19.—S. Schulman: Louis Gans (in memoriam).

Memorial services of District No. 1 in honor of Leo N. Levi.

Simon Borg (obituary).

Jews in Japan.

Feb. 26.—J. D. Eisenstein: Current Topics in Jewish Literature III. (electricity, wireless telegraphy and the telephone).

AMERICAN ISRAELITE, CINCINNATI.

Feb. 4.—Mayer Sulzberger: Books and Bookmen (lecture delivered Dec. 24, 1903, at the Jewish Theological Seminary of America).

Jacob Voorsanger: Zionism III. (open letter to Simon Wolf).

Max Heller: Our Unreligious Schools.

S. P. Frank: The Alliance Israélite Universelle in the United States.

Feb. 11.—The New Jewish Quarter of Harlem.

Jacob Voorsanger: Zionism IV.

Max Heller: Jewish and Christian Characteristics.

Feb. 25.—N. Calisch: Heinrich Heine (the formative influences that moulded the man and the writer).

ARCHIVES ISRAELITES, PARIS.

Feb. 4.—H. Prague: La Crise du Sionisme.

Feb. 11.—H. Prague: Le Prolétariat Juif en Russie.
Moïse Schwab: Le Dr. I. M. Rabbinowicz III.

Feb. 18.—H. Prague: De la Musique Synagogale.

CHARITIES, NEW YORK.

(Monthly.)

February.—Removal of Jewish Immigrants from New York.
Edward I. Devine: Immigration as a Relief Problem.
Robert Ward: The Present Status of the Immigration Problem and its Relation to the American Race of the Future.
Eliot Norton: The Need of a General Plan for Settling Immigrants Outside the Great Cities.

GENERALANZEIGER FÜR DIE GESAMMTEN INTERESSEN DES JUDENTHUMS, BERLIN.

Jan. 11.—Zur Eröffnung des Preussischen Landtages (on its six Jewish deputies).
Die Justizkommödie in Kishineff.
Davis Triesch: Jüdische Emigrationspolitik I.
J. Herzberg: Friedrich der Grosse und sein Ausweisungsbefehl gegen die Juden des Netzedistrikts (continued).

Jan. 18.—Gedanken eines deutschen Edelmannes über die Judenfrage.
Davis Triesch: Jüdische Emigrationspolitik (concluded).

Jan. 25.—Schuld und Sühne (trial of the printer Levy).
Jüdische Aerzte.
Vorchristliche jüdische Gnostiker (on Dr. M. Friedländer's theory).
J. Herzberg: Friedrich der Grosse, etc. (concluded).

Feb. 8.—Die Gesammtorganization der Israeliten Deutschlands.
Ein jüdischer Oberlandesgerichtsrat.
Davis Triesch: Die Judenfrage und Vorschläge zu ihrer Lösung (on Arnold White's "North American Review" article).

DER ISRAELIT, MAYENCE.

Jan. 25.—Weltgeschichte im Lichte des Judenthums (continued).
I. Nobel: Perlen aus Bibel und Talmud I.

Jan. 28.—Die Orgelfrage in der Berliner Gemeinde.
Samuel Straus (obituary).

Feb. 1.—Hermann Klein: Die ethischen Strömungen der Gegenwart und das Judenthum (continued).
Karl Emil Franzos (obituary).
Leo N. Levi (obituary).

Feb. 4.—Ein Sommer macht noch keinen Sommer (on the exclusion of the Jews in Germany from judicial positions; occasioned by the exceptional appointment of Dr. Sommer as Oberlandesgerichtsrat).
Weltgeschichte im Lichte des Judenthums (continued).
Das Mädchenhaus der Israelitischen Erziehungsanstalt in Ahlem bei Hannover.

Feb. 11.—Lazar Schön: Was sind Juden? (on Dr. C. H. Stratz's monograph).
I. Nobel: Perlen aus Bibel und Talmud II.

Feb. 17.—Ein neues jüdisches Geschichtswerk (on L. Lowenstein's "Geschichte der Juden von der babylonischen Gefangenschaft bis zur Gegenwart 1904").
Weltgeschichte im Lichte des Judenthums (continued).
Eine jüdische Königin auf dem Throne Bulgariens.

Feb. 22.—Die Goldschmidt'sche Talmud übersetzung.
Blätter für jüdische Geschichte und Literatur (supplement to "Der Israelit").

L. Anfänger: Die Juden in Memmelsdorf.
L. Löwenstein: Jüdisch-deutsche Lieder.
Lewinsky: Kalman Aurich.

JEWISH CHARITY, NEW YORK.
(Monthly.)

January.—Jacob H. Schiff: Jewish Charity Federation in New York City.
A. S. Anderson: Immigration, Past and Present.
Julius H. Mayer: The Problem of the Delinquent Child.
Maurice Fishberg: Maternity on the East Side.
Joseph Jacobs: The Tenement House Problem.

February.—A. H. Fromenson: Some Real Needs of the East Side.
Irene R. Guggenheim: In Regard to Nurseries.
Louis A. Freedman: Rise in Rentals on the East Side.
Nathan Bijur: Material Relief—Personal Aspects.
Louis Marshall: Charity in Ancient Judaism.

JEWISH CHRONICLE, LONDON.

Jan. 29.—Maurice Jacobs: Liberal and Conservative Judaism.
S. Singer: Where the Clergy Fail (lecture delivered Jan. 17, 1904).
A. A. Green: A Jewish Congregational Union.
Father Creagh's Attack on the Jews in Limerick.

Feb. 5.—Evans-Gordon on the Alien Question.
Menchikoff's "The Jewish Peril in Russia" (résumé of his essay in the January issue of "The Monthly Review").
M. Gaster: The Political Aspect of the Future of Palestine (paper read on Feb. 3 before the Central Asiatic Society).
Herbert Burrows: Zionism Israel's New Exodus (résumé of his lecture before the South Place Ethical Society).
The Destruction of the Turin Library (description of its former Hebrew department).

Feb. 12.—The Immigration Question in the United States.
Lucien Wolf's Interview with M. de Plehve.
Alien Immigration in America (on Senator's Lodge's and Commissioner Sargent's articles in "The Century Magazine").
"Out of the House of Bondage," a Day with Alien Immigrants (illus.).
M. Gaster: The Political Aspect of the Future of Palestine (concluded).

Feb. 19.—Russian Jews and the War.
The Society for Jewish Statistics (report of first general meeting of Feb. 14).
The Relief Work of the Board of Guardians.
East End Jewry's Greatest Need (address delivered by the Rev. J. F. Stern on Feb. 11 before the Committee of Workers among the Jewish Poor).

JEWISH COMMENT, BALTIMORE.

Feb. 5.—On Whom Shall the Mantle Fall? (on the successorship to the presidency of the I. O. B. B.).
Abram Lipsky: Russian Jews at German Universities.
Prof. Morris Loeb's Lecture on "The Jews and Alchemy."
Jennie Roddy: The Jew in the Mediæval Ages (lecture).

Feb. 12.—A. M. Friedenberg: Karl Emil Franzos.
Sampson Lederhandler: New York East Side Private Teachers.
H. Pereira Mendes: The Sephardim of America (résumé of his Jewish Theological Seminary lecture of Feb. 4).
Dr. David Philipson at Temple Emanu-El.

Feb. 19.—Dr. Alfred Nossig on the Zionistic Situation.

Feb. 26.—J. de Haas: The B'nai B'rith; a Reform.

JEWISH EXPONENT, PHILADELPHIA.

Feb. 5.—Joseph Lebovich: Jews in "Who's Who in America" (list of names).

Mayer Sulzberger: Isaac Leeser (lecture delivered Jan. 31, 1903, before the Philadelphia Mickve Israel Association).

Dr. Emil G. Hirsch: Three Lectures on the Essence of Judaism—Judaism's Protest, Judaism's Proclamations, Judaism's Prophesies (delivered at Philadelphia Jan. 28, Feb. 1 and 3).

Feb. 12.—Charles Houston Goudiss: Russian Law and the Jews.

S. P. Frank: Our Spiritual Regeneration.

Judæus: The Messianic Idea.

Feb. 19.—Louis Ginzberg: The Moralist Movement in Russia (public lecture delivered at the Jewish Theological Seminary of America Feb. 11, 1904).

Simon Wolf's tribute to Leo N. Levi (address at New York memorial service of Feb. 14).

In Memory of Leo N. Levi (report of the memorial services held by the Philadelphia lodges on Feb. 14).

Feb. 26.—Joseph Leiser: What Application Can Jews Make of Scientific Farming?

Judæus: What Is Jewish Literature?

Louis Ginzberg: The Moralist Movement in Russia (concluded).

JÜDISCHE PRESSE, BERLIN.

Jan. 29.—E. Munk: Samuel Straus (obituary).

Die Orgelfrage (introduction of the organ into the new synagogue in the Rykestrasse).

Die Judeneinwanderung in die Vereinigten Staaten.

Feb. 5.—Kaatz: Das Wesen des jüdischen Religionunterrichts III.

Cohn: Zur "Rechtfertigung" des Herrn Prof. Grätz (reply to Simonsen's defense of G. against the attacks of Ed. Duckes).

Israel Hildesheimer: Die Palästinafrage und ihre Geschichte II. (lecture).

Feb. 11.—Kaatz: Das Wesen des jüdischen Religionsunterrichts IV.

Die Gesammtorganization der Israeliten Deutschland's (Prof. Martin Philippson's plan).

THE MACCABAEAN.

(Zionistic Monthly, New York.)

February.—I. Friedlander: Moses Maimonides (on the monograph by David Yellin and Israel Abrahams).

A. H. Fromenson: The Jewish Boy-Problem and Its Solution.

The Russian Zionist Crisis (the Charkoff conference demands).

OESTERREICHISCHE WOCHENSCHRIFT, VIENNA.

Jan. 22.—Ein Capitel über die Gleichberechtigung der Juden in Oesterreich.

M. St——r: Jüdische Findelkinder, Statistik der Taufen in Wien.

Geschichte der jüdischen Apologetik als Vorgeschichte des Christenthums I (on Dr. M. Friedländer's work).

Bericht über die Tagung des Verbandes der Israelitischen Religionslehrer an den Oesterreichschen Mittelsschulen (Dec. 28-29, 1903).

Jan. 29.—Geschichte der jüdischen Apologetik als Vorgeschichte des Christenthums II.

Gleichheit in der preussischen Armee (historical data on the position of the Jews in the Prussian army).

Simon Mandl: Neuentdeckte Aussprüche Christi.

Feb. 5.—Ein Besuch bei Max Liebermann (interview with the famous Jewish painter on art, Zionism, etc.).

Regina Neisser: Karl Emil Franzos.

Feb. 12.—"Europäer und Asiaten" (on the war between Russia and Japan, contrasting the civilizations of those countries).

Die jüdischen Elemente in der russischen Volkspoesie (résumé of a lecture in Vienna by Dr. Zivier, archivist of the Prince of Pless).

Mommsen und Maeterlinck über den Nationalismus.

Felix Dahn über Juden und Germanen.

Simon Rubin: Die Philosophie Kant's und die biblisch-talmudische Weltanschauung.

Feb. 19.—S. Funk: Das Grundprinzip der Kant'schen Ethik und die Bibel.

Isaac Hirsch: Die X-Strahlen des leuchtenden Menschen (Biblical and Talmudic passages on the subject).

Christliche Judensekten in Russland (reprinted from "Jüdische Rundschau").

Armin Schnitzer: Jüdische Kulturbilder I.

REFORM ADVOCATE, CHICAGO.

Feb. 13.—S. Schechter: A Review of Dr. Jastrow's "Dictionary of the Talmud" (reprinted from "New York Times Saturday Review").

E. W. G. Masterman: Feasts and Fasts of the Jews in Modern Palestine (reprinted from "The Biblical World").

Feb. 20.—Apologetic Jewish Literature.

Alfred A. Benesch: The Jew at Harvard (reprinted from THE NEW ERA ILLUSTRATED MAGAZINE).

Judæus: The Messianic Idea (reprinted from "The Jewish Exponent").

Feb. 27.—Emil G. Hirsch: Purim; K. E. Franzos.

The Nature of Religion (reprinted from "The Unity").

L'UNIVERS ISRAÉLITE, PARIS.

Jan. 29.—Chronique Sioniste.

Monsieur Lasies et l'Antisémitisme (manifesto of the Bonapartist party).

Scission Sioniste.

Feb. 5.—Le Mariage Religieux.

Les Troubles de Stat (on the recent anti-Jewish riots in Morocco).

La Brochure du Marquis d'Agénor, ou le Manuel du Parfait Antisémite (continued).

Feb. 12.—L'Electorat Juif I (on the consistorial elections).

Louis Lévy: La Religion du XXeme Siècle.

Matthieu Wolf: Nul ne Doit Ignorer la Loi (suggests elaboration of a modernized Jewish Code).

Feb. 19.—Une Religion Rationelle et Laïque.

Le Manuel du Parfait Antisémite (continued).

VESSILLO ISRAELITICO.

(Monthly, Casale Monferrato, Italy.)

January.—La Crisi dei Rabbini in Italia.

L'Insediamento del Rabbino Maggiore di Roma, Prof. Vittorio Castiglione.

February.—The entire issue is devoted to the memory of the founder and editor of the paper, Chief Rabbi Flaminio Servi (died Jan. 23, 1904).

DIE WELT, VIENNA.

Jan. 15.—Neue Brüder.

Kundgebungen zur Charkower Conferenz.

Die Krisis des Zionismus (reprinted from the London "Jüdischer Express").

Lavoslav Schick: Assimilation und Taufe.
Lazar Felix Pinkus: Soziale Entwicklung und Zionismus.
Judennot in Süd Afrika.
Jan. 22.—David Malz: Die Bilanz des Zionismus.
Kundgebungen zur Charkower Conferenz.
Jüdische und nicht-jüdische Wohlthätigkeit.
Versammlungen der Wiener Zionistischen Studentenschaft.
Die heutige jüdische Mädchenbildung.
Jan. 29.—Die palästinensische Krisis (reprinted from "L'Echo Sioniste").
Feb. 5.—Die Charkower Konferenz.
M. Scherlag: Karl Emil Franzos.
Hutchins Hapgood: Zur Geschichte des Jargontheaters (from the author's "Spirit of the Ghetto," Funk & Wagnalls Company, 1903).

AMERICAN JEWISH HISTORICAL SOCIETY.

The programme of the twelfth annual meeting of the Jewish Historical Society at Baltimore (February 11-12) includes the following papers:

Cyrus Adler, "Further Documents Concerning the Mexican Inquisition;" Elkan Adler, "The Inquisition in Peru;" J. D. Eisenstein, "Russian Jewish Immigrants in American Commerce and Industry;" Albert M. Friedenberg, "Calendar of American Jewish Leading Cases" and "The Jews of Pernambuco;" Herbert Friedenwald, "The Banishment of Jews from the Island of St. Eustatius (W. I.) in 1781;" William B. Hackenburg, "Outlines of a Plan to Gather Statistics Concerning the Jews of the United States;" Leon Hühner, "The Struggle for Religious Liberty in North Carolina, with Special Reference to the Jews," "Isaac de Pinto" and "Naturalization of Jews in New York Under the Act of 1740;" I. S. Isaacs, "Edward Woolf, Musician and Author;" Meyer S. Isaacs, "A Jewish Army Chaplain;" Max J. Kohler, "Judah P. Benjamin, America's Most Distinguished Jewish Statesman, Orator and Lawyer," and "Phases in the History of Religious Liberty in America, with Particular Reference to the Jews;" George A. Kohut, "Some Unknown American Jewish Authors;" Joseph Lebowich, "The Jews in Boston till 1875," and "Leopold Morse;" Henry Necarsulmer, "Disenfranchisement of the Jews in New York in 1737;" Mr. Strook, "The Orient and American Jews."

The first session will be held on Sunday evening, March 20, at 8:15 o'clock in the vestry room of the Spanish and Portuguese Congregation, Seventieth street and Central Park West, New York City. The Monday sessions will be held in the vestry room of the Temple Emanu-El, Forty-third street and Fifth avenue, at 10 o'clock a. m. and 2:30 o'clock p. m., respectively.

THE NEW ERA
ILLUSTRATED MAGAZINE

VOL. IV. APRIL, 1904. NO. 5.

The Semitic Museum at Harvard.

A GENERAL ACCOUNT OF ITS INTERESTING COLLECTIONS AND STATEMENT OF ITS NEEDS.

A CERTAIN placidity, an otherworldly quiet, distinguishes Divinity Avenue, Cambridge, with its tall elms, dignified drab residences, the modest buildings of the Divinity School and the several museums of the University. The feeling of peace does not depart as one enters the simple three-story brick building which contains the best collections that have been gathered in this country to illustrate the life and thought of the Semitic peoples, ancient and modern—Babylonian-Assyrian, Phœnician, Arabian, Moabite, Ethiopian, Syrian and other branches, with the Hebrew-Palestinian as the nucleus and central figure of the whole. Here, in the oldest and largest university of the new world, the Jewish spirit has met with proper recognition; here the dead past, more difficult to restore in visual than in scriptural form, has been made alive again.

The Semitic Museum is, as has been said, a peaceful place, one in which the colossal effigies and the slabs bearing sacred inscriptions of the older times impart a feeling of awe. Despite the modern accessories—the steel girders, the machine-turned work, the commercial glass show-cases and all the other evidences of this age—one still finds one's self face to face not merely with collections of curiosities, but with the beauty of the workmanship of bygone days. The contrast between old and new, between ancient and modern civilization, is nowhere more impressively felt than in the precincts of a great university situated in the midst of an industrial community; and perhaps nowhere about Harvard University does one realize more keenly alike the continuity and the separation of civilization than in the Semitic Museum.

In looking into this unique museum we shall do well, perhaps, to discuss first what the nature of its collections is, and, secondly, what purpose it serves in the economy of a university,

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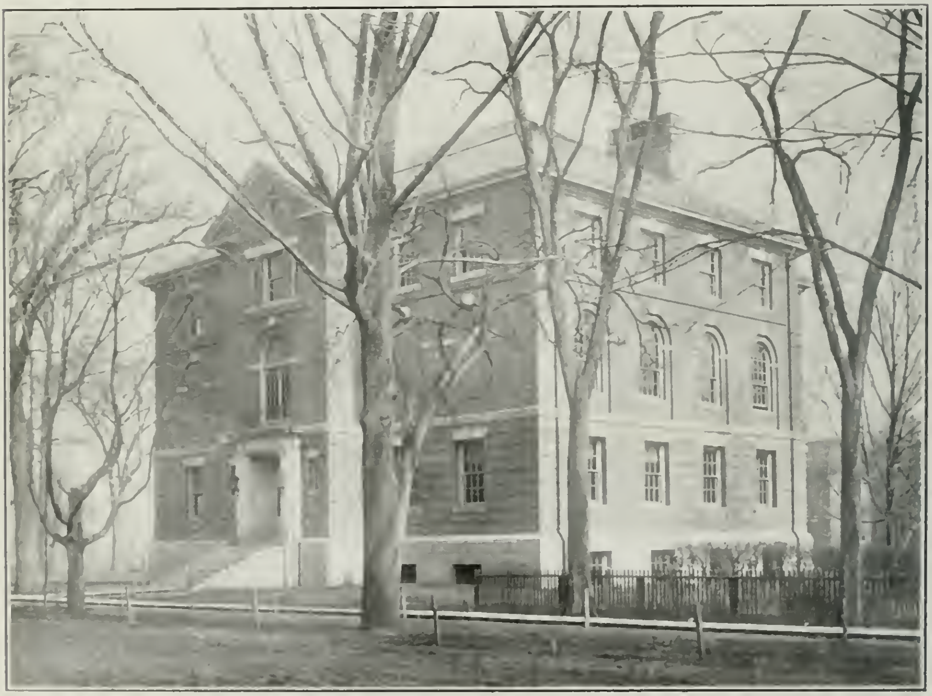
NOTE.—The author is indebted to the courtesy of Professor David Gordon Lyon, Curator of the Semitic Museum of Harvard University, for assistance in obtaining information, for revision of manuscript, and for permission to make photographs for illustrations.

of the community in which it is situated, and of the American people.

First of all, the Semitic collections at Harvard may properly be called a Bible museum. Everything seems to group itself about the Jewish race and the Jewish spirit as a central fact in ancient civilization. All objects illustrate some phase of Biblical study. Even after a cursory review of its treasures one comes away from the casts, the ancient and modern originals, the models, the gatherings of modern photographs of ancient sites with whatever concepts one has acquired from study of the sacred Scriptures vivified, visualized. Here one may see in a case a lot of the sparrows of which five were sold for two farthings. Semitism, like every form of antique civilization, needs for its interpretation not merely the literary remains, but the relics that can be seen and handled.

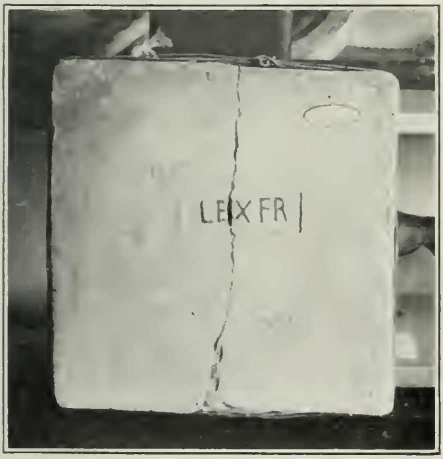
The museum was founded in 1889 by a gift of $10,000 from Jacob H. Schiff, of New York. Many Harvard men who were in college at the time recall pleasantly the enthusiastic gathering which met May 13, 1891, in the Peabody Museum to welcome Mr. Schiff at the dedication of the first objects purchased. Even then the significance, the value of the idea of a Semitic museum was felt, and professors and students from various departments were unanimous in their commendation. It was and is the ob-



THE SEMITIC MUSEUM, HARVARD UNIVERSITY.

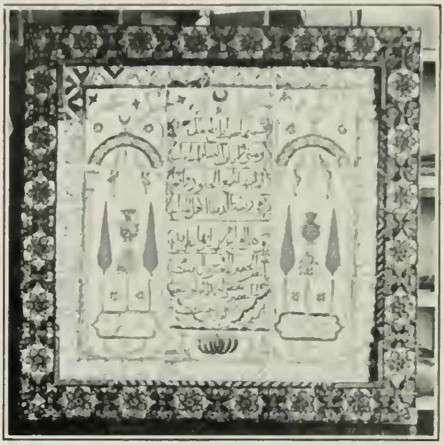
ject of the Museum to aid the regular instruction given in the Semitic department of the University; to furnish means of research; to illustrate the manners, customs and history of the Semitic peoples, and thus to show, as far as may be, what the Semites have contributed to civilization.

Since 1891 Mr. Schiff has continued to be the chief patron of the Museum. From time to time, through his generosity and that of others, additions were made until the modest quarters in which the collection was at first housed were completely outgrown, and there came a time when many of the objects had not been unpacked simply because there was no place to put them. Important casts in some instances remained in their packing cases for ten years, waiting release.



TILE INSCRIBED WITH THE LEGEND OF THE TENTH LEGION.

The growth of the Semitic Museum had, in fact, exceeded anybody's expectations. It had clearly proved its usefulness in the economy of the university. Accordingly, in 1899, Mr. Schiff offered to give $25,000 for a building, on condition that as much more should be secured from other sources. Those most directly interested began at once to look for money to comply with these terms, but when about $20,000 had been raised, and the time limit had been approached, Mr. Schiff announced that he would personally be responsible for the entire $50,000 for the new building, if the other donors were willing, as it proved they were, to allow their subscriptions to go to the increase of the collections. Later on, when the plans of the new museum had been submitted by the architect, A. W. Longfellow, of Boston, Mr. Schiff further increased his gift to $60,000 to cover the estimate of the contractors. The ultimate cost of the new museum, including the cases and furniture, is said



FRAMED PANEL, DATED 1743.

Made of ornamental glazed tiles from the Great Mosque, Damascus.

to have been not less than $80,000. The work of construction was started in the autumn of 1900 and was concluded within two years.

The new building, with its collections in place, was formally opened in the presence of a distinguished assemblage on February 5, 1903.

Addresses were made by the Curator of the Museum, by Professor Charles Eliot Norton, representing the Board of Overseers; by Dr. Cyrus Adler, of the Smithsonian Institution; by Jacob H. Schiff, and by the President of the University. Letters were also read from Professor C. H. Toy, who was in Europe, and from other Semitic scholars.

While the addresses were all characterized by a spirit of rejoicing at what had been accomplished, there was due recognition of the fact that the usefulness of the Museum had only begun, and that its work of greatest importance, that of extending the bounds of knowledge by exploration and investigation, was yet to be done.

The address of the Curator gave the history of the growth of the collections and of the building, emphasized the importance of exploration in Semitic lands for further development of the Museum and expressed the hope that the building itself, the departmental library and the work of exploration might be suitably endowed.

Professor Norton declared that the great Semitic contribution to civilization was the Old Testament doctrine, "in the way of righteousness," and only in that way, "is life," and he closed with the expression of the hope that the collections as they increased might "not only add to the means of knowledge in the University," but "help to quicken and strengthen in the youth who resort hither from generation to generation that spirit which found its highest poetic expression in the Semitic literature of the Hebrew race—that moral spirit, which is the inspiration of individual and of national righteousness."

Dr. Adler showed that it was an error to suppose religion to be "the only important product of the Semitic mind and soul"; that the rudiments of sciences and the arts were also to be found in Western Asia, whence they were imported to Europe to aid in building up a new civilization; and that the time had come when a knowledge of what the Semites had wrought for mankind should be "the property of all cultivated men."

Professor Toy's letter described the ancient Western world "as a series of actions and reactions between the Semites and the Indo-Europeans. . . . Culture then, as now, was a process of give and take. In this process the Semites bore themselves bravely and with honor, borrowing freely and giving as freely."

Professor Morris Jastrow, Jr., of the University of Pennsylvania, in his letter, said: "The opening of the Harvard Semitic Museum marks, I firmly believe, an epoch in the further development of Semitic and general Oriental studies in this country."

In formally transferring the building to the University, Mr. Schiff said, addressing the President: "We commend it to the fostering care not only of yourself and of the governing bodies of this great University, but we commend it, likewise, to the good-will of all who believe that the gaining of a thorough knowledge of the civilization of those who have been before us means a better humanity and happier conditions for ourselves, and even more so for those who come after us, and who are to become judges and recorders of our activities, of our achievements, and of our civilization."

In reply President Eliot said: "I accept on behalf of the President and Fellows of Harvard College this great and interesting gift, and I accept it in the spirit in which you offer it. I accept it as the storehouse of a great historical past, and with the confident anticipation that for centuries to come it will be the means of expounding an enlightening and inspiring progress which to us is an invisible future." After referring to the world's indebtedness to the Semitic race for "the conception of righteousness as a national ideal embodied in law," the President closed his address by saying:

"This ideal characterizes the Old Testament—and, indeed, both Testaments. There is another infinitely precious conception which we owe to the same race, a conception expressed more fully in the New Testament, though not lacking in the Old, the purest and tenderest conception mankind has ever known of domestic love and joy. Therefore, I say, we owe to these Semitic peoples — the peoples from which came the three greatest religions of the modern world, or of any age of the world—the greatest spiritual conceptions of all time.

"We look forward to a continuous and enlarging usefulness for this Museum. We expect it to contribute year by year and century by century to the education and training of American youth in the sublime Semitic conceptions, and to their knowledge of the sources of these conceptions. The Museum, as has already been said, is necessarily to be a place for keeping safe sure records of the history of a great race; but we may be sure that it will also prove in the future the means of inducting our youth into new discoveries greater than any we now imagine—discoveries as to the genesis and significance of our Biblical records, and as to the development of the fundamental ideas which we owe to the Semitic peoples."

On entering the Museum the visitor is confronted with the impressive cast of a colossal winged lion, of which the original, taken from the palace of Assurnazirpal, the Assyrian king of the ninth century B. C., stood as a guard before the main entrance of the royal residence in the city of Calah. On the walls just beyond this cast are two photographs of great interest, representing models made by Dr. Conrad Schick, a German archæologist of Jerusalem, one of them presenting the Harem-esh-Sherif and giving the correct relationship of the mosques and building occupying the site of Solomon's temple and palace; the other a reconstruction of the temples of Solomon and Herod. The models themselves were bought by the Museum in 1903. They are about 9 by 11 feet, and it is hoped soon to have them on exhibition. A third model, not so

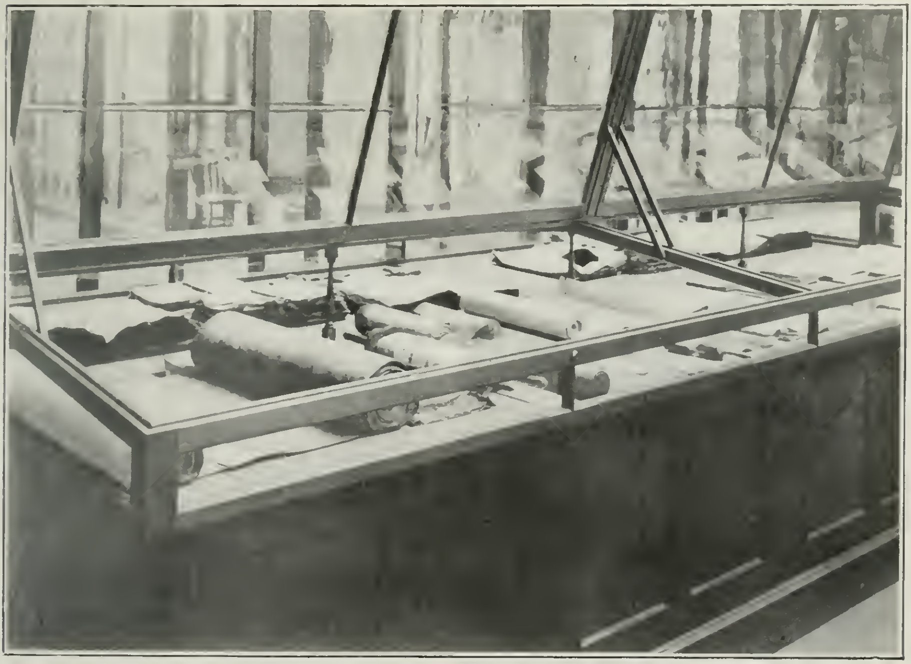
ANTIQUE GLASS VASES.
From the country near Jerusalem.

large as the others and displaying the Tabernacle, will be exhibited at the same time.

As in so many other museums, photography has proved to be of the greatest assistance. Admirable prints are hung on the walls of the halls and stairways of all three floors of the building. A large number of these were taken by the Curator of the Museum, Dr. D. G. Lyon, while he was abroad two years ago. These comprise views of a great number of Palestinian scenes and objects, views of excavations, of modern appearances of ancient towns, incidents in the lives of the people, groups of pilgrims on the shores of the Dead Sea and the Sea of Galilee, landscape prospects, etc. For the most part they are extremely successful enlargements from 3 by 4 inch pictures to a scale of 2 by 2½ feet.

The collection of sculptured monuments in the Babylonian-Assyrian room is particularly imposing. There are here in all about 100 casts, copies from treasures in the Louvre, the British Museum and elsewhere. The originals belong to the period extending from the time of Assurnazirpal, who flourished about 884 B. C., to the age of Assurbanipal (Sardanapalus), about 650 B. C. These casts have a value beyond the generality of plaster reproductions, since it is unlikely that the authorities in charge will allow any more casts to be made from the originals except in cases where molds already exist. It seems that many of the sculptures themselves were subjected to so great heat in the remote past that the alabaster of which they are composed became exceedingly brittle, so that great risk is incurred in permitting molds to be made. The more important originals in the European museums are now kept under glass, and may be reproduced only photographically.

Other Babylonian-Assyrian material in this department consists of some of the most famous inscriptions and original clay books, dating back in some instances to 2300 B. C., the era of Abraham, and frequently to the times of Nebuchadnezzar, Cyrus, Darius and their successors on the Persian throne, and revealing to modern scholarship all the important phases of the public, private and social life of the ancient peoples—their lawsuits, dowries, loans, daily occupations and the doings of their kings. There



CASE OF HEBREW, SYRIAC AND SAMARITAN MANUSCRIPTS.

is likewise in the collection a great number of seals, cylindrical or conical, with carvings and cuneiform writings. A cast of a very famous original, to single out one from among many, is that of the obelisk of Shalmaneser, king of Assyria, 858-824 B. C. On it appear foreign princes conquered by the monarch and compelled to render homage to him, together with inscriptions comprising about two hundred lines, which tell some of the happenings of his reign. Particularly interesting is Jehu, king of Israel, prone on his knees and face, and there are several of the painted casts of Goudea, one of the early kings of Babylonia of about 3000 B. C., who sits with his writing materials on his knees. Again, several are from Sargon, king of Assyria, in 722 B. C., at the time Samaria was conquered. This man is of great Biblical interest because he devastated the country of the Israelites, carrying away the inhabitants as captives and repopulating the land with other captives. Among the casts in the Semitic Museum is one of the altars found in his palace.

One finds also a relief on which King Assurbanipal is portrayed in the act of hunting wild asses, a tablet about 20 feet long and 3 feet wide, with every portion in an excellent state of preservation. Less well preserved, but not less interesting, are the Hittite casts, bearing inscriptions which no one has ever yet deciphered; nor does this appear strange when one looks at the characters, consisting of dismembered portions of the human body and likenesses of odd animals.

In the same room there are casts of some of the most famous inscriptions which have been useful in reëstablishing the history of the peoples in the valley of the Tigris and Euphrates. Besides casts, a good many of the original clay books have been gathered here, some of them dating back to the time of Abraham.

Probably the most interesting single object in the Babylonian-Assyrian department is an original alabaster tablet, about 12 by 10 inches, belonging to the time of Adadnirari, *circa* 1300 B. C. This was acquired in 1895. It tells the oft-told tale, so frequently repeated in this art, the restoration of a temple in the royal city of Asshur. The characters on the slab are as clear as if cut yesterday, and a certain portion of the writing has evidently been ground away and new writing placed on the old surface, doubtless to change the record.

On the third floor is the Palestinian room, including collections both ancient and modern from Palestine, Phœnicia, Persia, Arabia and Damascus. Certainly nowhere else in the United States can one get so complete an idea of Judæa as in this large room. In some of the cases literary relics are discovered, including a few Hebrew books of special interest and a collection of Arabic and Biblical manuscripts, the latter being Hebrew, Samaritan and Syriac, some of them in rolls of the ancient style. One of the most famous is an eleventh century Harklean lectionary belonging to an Armenian church which was destroyed during the massacres of 1895-96. The book itself suffered at that time from having a great hole burned almost through it; otherwise it is in excellent condition.

Numerous other reproductions and originals are illustrative of ancient Judæa. There is, for example, a cast of a tablet from Herod's Temple, which forbids any Gentile to pass beyond a particular point in the Temple enclosure under penalty of death.

The Phœnician exhibit includes a gigantic cast of the sarcophagus of Eashmunazar II, who was king of Sidon in the year 330 B. C. Occupying a case by themselves is a collection of original objects from the Valley of Kings near Luxor, Egypt, excavated and presented to the Semitic Museum by that enthusiastic Egyptologist, Theodore M. Davis, of Newport. Here are a number of the canopic jars found in the tombs. In other cabinets are an antique wooden model of a funeral barge, which reveals the manner of conveying the dead to their final resting-places, and three mummy cases of exceptional beauty. Several ancient Persian articles are shown, and a cast of the Moabite Stone which was set up about 850 B. C. by Mesha, a king of Moab, to commemorate the freedom gained by his people from the dominion of the Israelites.

Here, too, are tiles bearing representations of the soldiery of the Roman Tenth Legion which took part in the destruction of the Temple in 70 A. D. These tiles bear the inscription, "LEXFR," the "F" standing for "Fretensis," the legion's imperial title. From the Roman period of occupation of Egypt and Palestine there are also many objects in a collection of Egyptian antiquities lent by the Rev. Dr. Edward Everett Hale, as well as a large collection of glassware of the period of Graeco-Roman occupancy of Palestine, consisting for the most part of the well-known "teat jars" of opalescent glass.

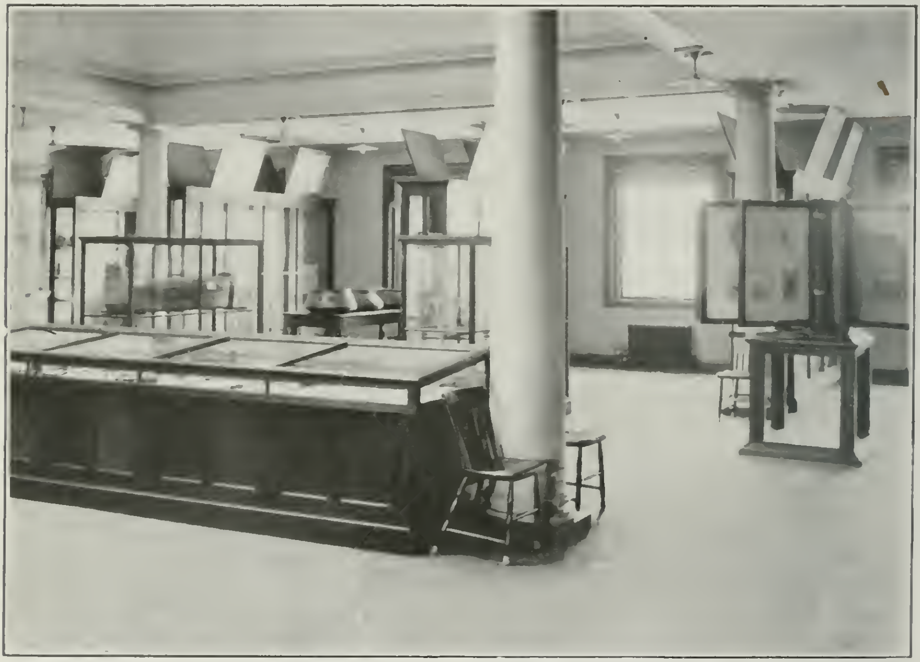
Modern objects which help to illustrate ancient conditions in Palestine and the neighboring countries comprise a very valuable part of the Palestinian collection. Fossils from the Mount of Olives and other parts of Palestine tell the geological story of the land. In one corner of the room is a large collection of the birds of Palestine, and near by are the seeds, grasses, grains, flowering plants and woods that are mentioned in the sacred writings.

Whatever, in fact, in the life of modern Palestine will throw light upon the life of Bible times finds its place here. The farming implements still used in Palestine serve to illustrate many a Scriptural passage, and the garments still worn by the Bedouin chiefs seem to surpass Solomon in all his glory. Most of the great number of objects from Damascus are of mediæval or modern workmanship. They include tiles from the great mosque and many kinds of metal work and jewelry.

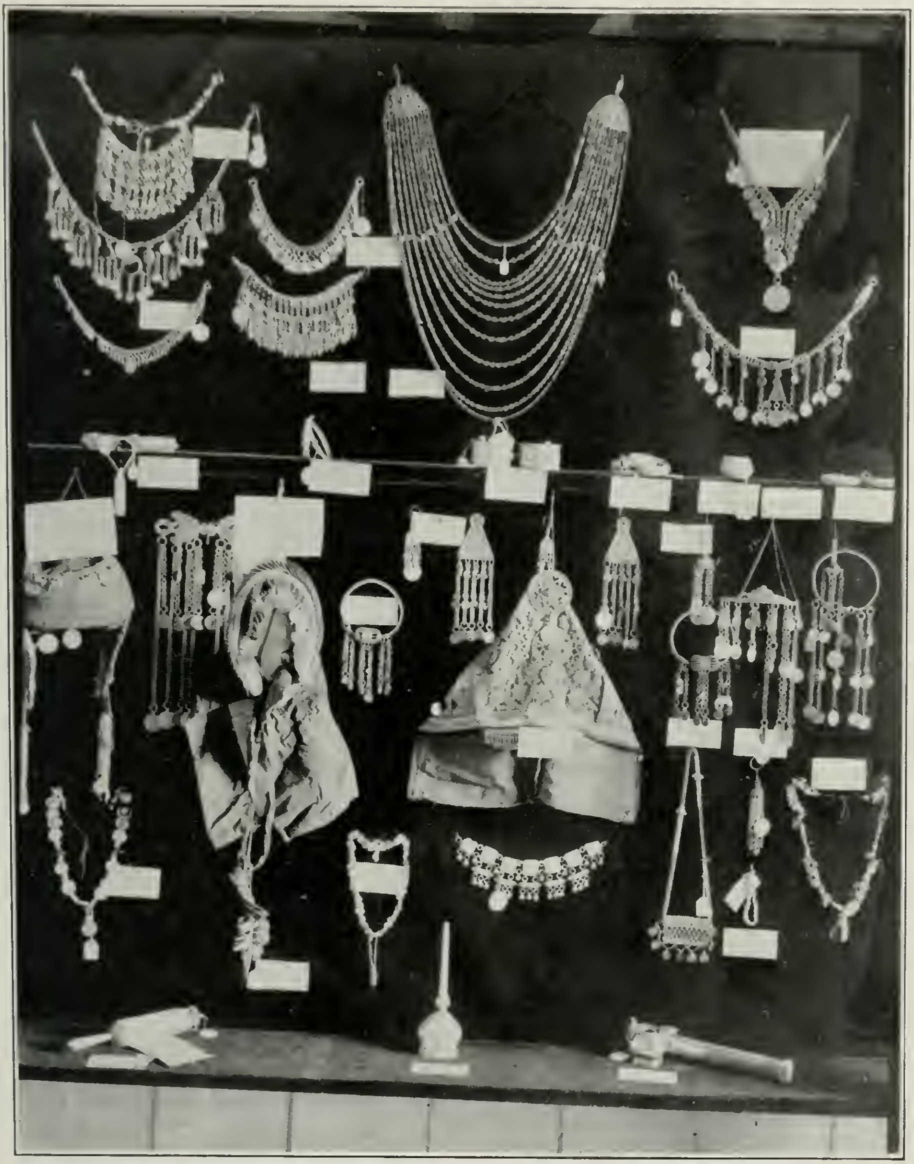
The Semitic Museum has likewise a special library devoted to the same general aim as the collections. It possesses a very considerable collection of rare books and manuscripts, including Arabic copies of the Koran, treatises on theology, science, law and linguistics, Syriac manuscripts from the eleventh century to the present day, Hebrew manuscripts and a few Ethiopic manuscripts.

The usefulness of the Semitic Museum is twofold: it is both inspirational and an aid to scholarship. On the one side it subserves the educational purposes of the numerous collegiate, theological and other institutions of learning in the neighborhood, as well as those of the considerable body of scholars not only of Boston and the immediate suburbs, but of the whole country, who make use of the Boston libraries and museums. Advanced students of theology and of Oriental subjects resort to Harvard in greater and greater numbers every year. Included among them are many ministers of all denominations, those who are unable to attend during the regular sessions coming to Cambridge for the summer school.

On the inspirational side the Semitic Museum has already proved itself a force in the community and will undoubtedly, more and more, as its collections are increased, as it continues to gather the priceless relics of the past, serve to inspire as well as to instruct generations of Americans. The time will soon come, the management hopes, when the Museum will be provided with the money to send out parties to work in the archæological field; when the antiquities that are now being exhumed in great numbers in Palestine and the other Semitic



THE PALESTINIAN ROOM, NORTH SIDE.



SILVER JEWELRY.

Necklaces, head-dresses, etc., worn by women of Palestine; below ink-horn, holder for rose water and Esther roll in ornamental holder.

lands will not go so largely to the great museums of England, France and Germany, but more of them will come to this country. As an American tourist lately returned from Palestine said: "Everywhere the man with the pick and the shovel is disturbing the dead of the centuries past. Why, the Germans alone are uprooting all Palestine!" The Semitic Museum needs to get more of the original treasures in order that it may not only the better instruct theological and collegiate students, but may give to this country a better appreciation of the nobler forces of Judaism which have ever made for uprightness.

And it also needs them for the sake of a more general popular understanding of the truth, that all the noble art of antiquity was not comprehended on the northern shores of the Mediterranean. Within the Semitic Museum one realizes—perhaps for the first time—that this great branch of the human race, one of whose families understood so thoroughly the principles of the beauty of holiness, was also by no means lacking in perception of the beauty of form and color. Both reproductions and originals tend to give the artist and the art-lover a new conception of the decorative value of Semitic art; of the lessons to be learned from it and to be applied to all times.

In his recent annual report on the Museum the Curator writes of exploration as follows:

"I wish to call attention once more to the important subject of exploration. The Semitic Museum is the outgrowth primarily of an effort to secure the means for digging in Semitic lands. This original aim we have never lost sight of, and the times are now surely ripe for its realization. Several European universities and learned societies are displaying great activity in Egypt, Palestine, Babylonia and Assyria, and they are meeting with corresponding success. In Persia, too, Semitic literary remains of the first magnitude have been unearthed by M. de Morgan, notably the famous code of Hammurabi. Nor is the interest in America less keen than in Europe. Two of our universities, Pennsylvania and California, have been engaged in exploration for years, the work for the latter institution being done by two men trained at Harvard. Chicago University has recently employed another son of Harvard to dig in Babylonia. While we rejoice that Harvard men are doing this most useful service for learning in connection with these universities, we should be doubly happy if others of them were giving similar service to their alma mater. What is lacking is not the will, but the money. The amount needed is so considerable that we can scarcely hope to secure it by general subscription. Most American exploring parties are sent out and supported by one person, or by a few persons, who are sufficiently acquainted with the subject to appreciate the rare opportunity. So it has been in Philadelphia, so in California, and so it is at Chicago. It will be a happy day for the University and for the Museum when some friend or friends shall make it possible for us to have a share in this most fascinating and most important work of recovering and of publishing the records of those great peoples, whose ideas constitute such an important element in our own civilization."

Frederick Rice, Jr.

Karl Emil Franzos.

AN APPRECIATION OF THE DEAD NOVELIST AND POET, BY ONE OF HIS OLDEST FRIENDS.

I REMEMBER my first acquaintance, by letter, with Karl Emil Franzos, nearly thirty years ago. His first book, "*Aus Halb-Asien*"—a word coined by himself, which, like many another word and phrase happily hit upon by him, gained admittance into literature and will endure—was being printed by the same publisher who brought out my first books. The proof sheets were sent to me by his wish, after he had first written to me on the subject. I devoured them as in a dream. They showed me a new world and a powerful personality. A new world: For, instead of Holland and Germany, whether it were the Schwarzwald or Silesia, Poland or Bohemia to which earlier Jewish writers had carried us, here the East loomed up before us in its wholly untamed ignorance and barbarity, which the poet knew how to control and describe. A powerful personality: Other poets had with reverence and affectionate sympathy described the trials of the great Jewish thinker Spinoza and the petty struggles of the minor poet Ephraim Kuh; they had led us into the Bohemian Ghetto and told us of small towns on the Polish frontier; but here, to the reverence and pity of the first, to the effort of the second to reconcile Judaism and Christianity and to see the only hope of salvation in the fusion of the two, to the melancholy, sentimental desire of the third, to the middle-class ease and the plaintive romanticism of the *cheder*, he opposed the defiant strength of a modern man. Not the historian, not the lover of peace, not the romanticist, appeared here, but the new man of a different period. His predecessors stood in the Jewish Middle Ages; he had gone beyond. They had carefully covered weaknesses or passed over them in silence; he put his hand on the open wound, for he had learned from his father, the gallant physician, that wounds must be cut open if they are not to poison the whole body with their corruption. He could force himself to smile. They had uttered words of complaint; he clenched his fist. They preached the martyrdom of the faithful; he taught the vigorous opposition of the man, and his liberation through his own strength.

Success followed success for almost thirty years. I will not enumerate the titles nor give the contents of his single works; he was inexhaustible, showing men strong of faith, who did not lose their belief in the struggle of life, and strong women, who at the same time possessed charm of manner, who displayed passion, but preserved their morality and honor.

He portrayed Jewish life because he was a true Jew. Not in the sense that he observed every commandment or would have signed every article of faith—only to the doctrine of the existence of God and of his workings in history did he hold with unshakable firmness; but because he was a Jew from a consciousness of duty and from reverence for his forefathers, from a knowledge of their past and from just fidelity. But he was also a German. Brought up in the East, but in a German home, he strove after German customs and the German tongue. Well as he knew the Oriental languages, learnedly and fancifully, in his person of historian or poet, as he wrote of their literature and culture, his heart clung to Germany. Not that he wished to Germanize what was not German, but he wished what was truly German to be preserved in its integrity. As he once said of one of his heroes: "I will cry aloud in the German tongue, so that the powerful ones of this earth may hear me and take pity on their brothers." Hence he complained of the decline of German culture in the past, in Poland, Bohemia, Galicia and other countries, and in one of his very last articles he rejoices, as only a German could rejoice, over the reawakening of the German spirit and of the German language in those provinces which had long been torn away and separated from us.

He was a German writer, although he did not write a specifically Viennese or Berlin novel; but he, who practiced the art of home making long before that high sounding name [*Heimatskunst*] came into use, tried not in vain to create living types from modern German society. The works in which he describes the inner struggles of higher German officials or the inflexible justice of a non-Jew—who, to be sure, is a foreign peasant—are those which have made his name known in the widest circles and have won him the praise of high and competent critics.

He was a poet. Many a thoughtful and charming verse did he succeed in producing, and one of the very last of his creations was a powerful poem, a grand vision, in which the old year appears to pass before him and the new dawns. Anyone who, like some of his intimate associates at a dinner party of friends, has heard him repeat those verses, will never forget the deep impression they produced.

His real strength, however, lay in prose composition, in narration and description. He possessed a rich fancy, a happy humor, which might on occasion become satire, but which was often sportively exercised. He had the gift of observing people and nature, even to the smallest detail which would be passed unnoticed by the majority, a deep sympathy with nature in all her moods, a fine psychological perception. His legal training enabled him not only to make a story out of the confused tangle of a lawsuit, but also, like an artist, to recognize and represent people's motives.

As he was a German in his creative works, so was he likewise in his critical writings. It is true that he produced beautiful essays elucidating the literature of Eastern peoples, that he collected and analyzed, translated and explained the proverbs and folk songs of Russia and Roumania; but in the very last decades of his life he plunged with deep devotion into the history of German intellectual life. His collection of manuscripts was made with no purpose of hunting out single costly specimens with which to make a show or to make others envious, but it testified to his respectful admiration and his loving use of the leaves upon which the hand of greatness had rested. Hence he did not, in his essays in criticism, turn now to this great writer, now to that, but he took for his heroes misunderstood and persecuted geniuses like Heine, great pastoral poets like C. F. Meyer, who although for other countries and in other ways, yet with great poetic power, had endeavored to create a national soul; and it is certainly no chance which led him to choose for his consideration precisely those writers who had only recently died and whose place was not yet fully determined, such as Ernst Schultze and Georg Büchner, men for whose portrayal and interpretation the student of politics and psychology was called into requisition, by whose political struggles and inner development the sympathy of the investigator was aroused, while the writer's knowledge of the soul had to play a part. He was a writer full of diligence and conscientiousness. In much of his work he was successful at the first writing, but generally it required close application and careful polish. His style was clear, cleverly balanced, showing keen thinking and musical sensibility. He had a wonderful capacity for work and an astonishing tirelessness of effort. When he heard it said of some worthy person, who in his old age no longer showed his former power, that he ought to have stopped when he was seventy, he exclaimed in indignation: "What! am I to work no more at seventy?" His friends must regard it as a blessing that he was spared the pain of seeing his strength waste away, that he departed in the full vigor of his work, in the consciousness of having done his duty up to the last moment, without any decrease in his ability or any failing of his talent.

For many years he edited works of associates which particularly pleased him, in his own periodical and elsewhere, but he was not content merely to fill volumes, to make a skilful grouping of what was harmonious or to bring out a rich variety of productive work in all fields of poetry and of historical and critical essays; he endeavored in addition to become a co-worker with and a critic of his associates. He strove especially to encourage young lyric poets, to whose attempts he gave much space, and corrected and altered their work as soon as he had discovered a sound kernel or a real talent which was not yet conscious of its own strength and did not recognize its limitations with sufficient clearness. He did this partly because he was devoted to real poetry and partly because he thought and felt humanely, and for that very reason tried to help those who were struggling and feeling their way.

When a great man dies, who was important in the realm of the intellect, the intellect grieves; but when one of the world's "few nobles" dies, the eye fills with tears and the heart weeps, for he was a good man. And we can apply to him the simple words of the poet:

What is the world's greatest loss?
When too soon a good man falls.

He held the respect of the great. He was rich, if in the words of the poet, a man cannot be called poor, who can love and admiringly appreciate. He gladly placed himself at the service of our intellectual heroes. He gathered contributions towards the understanding of Goethe and showed the influence of Schiller on his countrymen.

He was filled and impelled by a beautiful idealism. He had to work for the needs of the day and yet never lowered himself to the position of a hired writer. He had great ends in view and pursued them by noble means. In one of his sketches, which I reckon among his most brilliant, "*Schiller in Barnow*," he tells of three poor people, whose most precious possession was a copy of Schiller, and he describes them in the following words: "The three were in darkness and longed for light; they were in the desert and thirsted for a spring."

He was nobly optimistic. Whatever trials he experienced in his own family, whatever limitations he recognized in his efforts, however often he might have to look on, while many a pushing and blustering rival went beyond him, he still hoped in his inmost heart for the victory of his own personality, for the victory of that which he held to be right. For him also was the word with which he encouraged his fellow workers: 'But we must keep heart; our ship, too, will reach the harbor."

Goethe said of Schiller: "His sleepless nights lightened our days." I should like to apply this thought to him who has just left us. May we learn of him the clearing up and enlightenment, the work of his days of labor and his sleepless nights. As Jews may we learn of him to take up the fight against vice and sin, and with all due appreciation of our individuality and culture of a thousand years standing, to devote ourselves wholly to the land to which we belong by birth and education; to give up every thought of a national existence and every idle dream of reëstablishing a nationality. As Germans may we learn of him to work against every rule of violence and to regard all trampling down of freedom as an affront. As men of learning and leading may we learn of him to do only that which is commensurate with our ability, but to do that fully and completely, with diligence and application, with courage and self-abnegation. As men and friends may we learn of him to bow humbly before what is great, with happy optimism and beautiful idealism, to believe in the victory of what is really good, to cultivate friendship and to let love, pure, clear, joyful, active love, enter into our hearts. Let that be our memorial service, that the blessing which proceeds from thee, thou dead and yet ever living one, for all time!

LUDWIG GEIGER.[*]

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[*] Ludwig Geiger is the son of the famous German Reform rabbi and scholar, Abraham Geiger. He was born at Breslau in 1848. His works on the history of literature, chiefly French and German, have given him a European reputation. Since 1880 he has been a professor in the University of Berlin.

The London Jewish Lads' Brigade.

AN ORGANIZATION WHICH IS DOING AN ADMIRABLE WORK OF PHYSICAL AND MORAL IMPROVEMENT.

AMONG the many Jewish institutions of London, few are of greater importance to those who watch with interest the future welfare of lads of the poorer classes than the Jewish Lads' Brigade

Formed as it has been with the object of instilling into the rising generation, from their earliest youth, habits of orderliness, cleanliness, and honor, so that in learning to respect themselves they will do credit to their community, it has gradually grown in strength and has well justified its existence.

The brigade was organized in 1895 as the result of a lecture delivered by the late Col. Goldsmid during the 1894-5 session of the Maccabaeans. Each company (there are now sixteen companies in London) is formed of lads who on joining must be between the ages of twelve and sixteen years, and who are mostly present or past members of the "Voluntary," or the Board school from which the company takes its

GENERAL VIEW OF THE DEAL CAMP.

name. The fee is small—one penny per week—and is paid with great regularity by the members, the amount thus raised going towards the expense of hiring a drill hall, when one is needed; for paying for the services of a sergeant-instructor of the regular army, who takes charge of the drilling, or for any incidental expenses.

LIEUT.-COL. MONTEFIORE (Late R. A.).
Deputy Commander of the London Jewish Boys' Brigade.

Drill nights vary according to the requirements of each company. Once or twice a week the lads meet at a convenient place, usually on the premises of their local school, and go through their work vigorously for from one to two hours. As may be supposed, the rivalry between companies is great, though always of a friendly nature—the inter-company contests being events of the utmost importance to the lads.

At these competitions, banners are offered as prizes for various forms of drill—for physical drill, squad drill, and so on—and here the results of training and exercise may be seen in the wonderful improvement in bearing and physique which has taken place since the recruiting of the raw material. There are other rewards for companies or individual members, in addition to the banners—a cup given by "The Jewish World" to be held by the winner of the highest aggregate in the competition; two medals per company per annum, in memory of the late Mr. Lewis Emanuel, who took a deep and practical interest in the organization; good conduct badges; a medal awarded annually to the smartest non-commissioned officer in camp, and the prizes given in memory of Mr. George E. Halford (an energetic officer of the Brigade, who met an untimely death during the recent South African War. This prize is purchased with the interest of a fund collected by his friends and comrades.

During the war six or seven of the boys fought for their country in different branches of the service, while ten officers served also, with the City Imperial Volunteers and the Yeomanry. No casualty occurred save in the death of Mr. George Halford, just referred to.

THE AMBULANCE CORPS AT WORK.

Since the close of the war, the company which previously existed at Johannesburg, but which had been disbanded owing to the existing condition of affairs, has been re-formed.

With regard to uniform, hard and fast rules have been laid down. So far as actual clothing goes, the lad wears his every-day suit, and in addition a cap, badge, waist-belt and haversack, of neat design. This, in the case of privates; those of the rank of sergeant wear a cross-belt in addition, while all "N. C. O.'s" wear chevrons. according to their rank. This rule has been drafted with the ultimate object of making the lads neater and more cleanly in their daily life; since each knows that he must attend parade in his ordinary clothes, it is to his advantage—to say nothing of his personal satisfaction—to keep those clothes as orderly as lies within his power. It affords a pointed lesson in self-respect. The one exception to the rule has been in the case of the brass band, which, while undertaking engagements under the London County Council, was obliged to wear a simple uniform. The officers of the Brigade have had a "recommendation" made to them to wear "dark blue serge suits, black ties and brown gloves" (*vide* the "Pocket-book") and this rule is closely adhered to. So far as equipment is concerned, they wear a cap and cross-belt—the cap at the correct military angle, the cross-belt over the left shoulder—while a light cane is carried in the hand. These officers are, many of them, gentlemen who are deeply interested in other organizations of a benevolent nature in various parts of London—especially in the different Lads' Clubs,—and, as many of the Brigade lads are members of these clubs, officers and their boys are even more closely drawn together in bonds of sympathy and mutual interest.

Much may be said with regard to discipline, to the smartness with which the drills are carried out, and to the regular attendance and good behavior of the boys; but not a little of the success of the Brigade is due to the social side, as it may be called, and to that same comradeship which has been mentioned. An energetic officer is brought into close touch with his boys, and it is his constant aim to become at one with them and by his unfailing sympathy, advice and help, to prove of real value to many a boy who is struggling to make the best of his opportunities.

Over and above the sixteen companies in London, the provinces boast of seven—one each at Liverpool, Hull, Birmingham, Leeds, Sheffield, Bradford and Newcastle. Manchester has a battalion of the Brigade, and it is interesting to note that a battalion has also been formed at Montreal, Canada, under Lieutenant-Colonel W. H. Baker, which is recognized as a "complete battalion" by the Militia Department of Canada. In a letter

THE CAMP GUARD AT DEAL.

to the Acting Commandant of the Brigade in London, Lieutenant-Colonel Baker speaks of the excellent progress of his lads in their physical drill and bayonet exercises and states that at their annual inspection they gained great praise from the inspecting officer for their smartness and precision—thus proving that the distant battalion compares favorably with those of the mother country for its soldierly qualities.

The Montreal battalion talks of the formation of a drum and fife band; the London Brigade has three bands, brass, drum and fife and bugle. These are a source of no inconsiderable expense, but their management is in the hands of capable and energetic bandmasters, under whom the boys' progress in music has been very satisfactory.

Important features of the Brigade are the bearer company and signalling section. In the former the boys are instructed in "first aid" and in stretcher drill; many of them have obtained certificates from the St. John's Ambulance Association and have been of really practical help to the doctors at camp. In the signalling section, boys are taught the different methods of signalling in use in the army.

THE SIGNAL CORPS.

The first of the annual encampments

was held in 1896, when nineteen lads and officers had their first experience of a week under canvas. This was an experiment, but so well did it succeed that it has now become the principal annual function, while the number of officers and lads taking part in it has increased from the original nineteen in 1896 to 650 in 1903. After the encampment of 1896, it was decided that it would be much better if the Brigade became an entirely separate body, instead of remaining a Maccabæan organization. The wisdom of this step has since been made manifest.

A few days before the general emigration, a fatigue party in charge of the Brigade quartermaster goes to the camping ground at Deal to prepare for the main body. Tents are pitched, bedding arranged (no small matter and no light task, seeing that this means the making of straw mattresses to accommodate nearly 700 persons), the commissariat attended to, and the canteen set up and supplied—the last named in readiness for those boys who care to supplement the ordinary food provided with luxuries in the way of biscuits, chocolates, fruit, mineral waters, etc. The boys also pay a proportion of the costs of the camp, according to their means.

A camp day starts with reveillé at 5.30 a.m. Prayers follow at 6.30 and breakfast at 7.30—coffee, bread and jam or marmalade being provided for the meal. Of the two last named commodities no less than half a ton was consumed at the 1903 camp. At 9 comes the daily inspection of tents by the quartermaster, and by that time all must be in perfect order in the camp—tents properly cleaned, bedding aired and returned to its place, tent curtains brailed up. At this hour, too, the Doctor holds his "sick parade." There is keen competition for the six prizes which are given for the six best kept tents. At 11 the guard for the day is mounted, sentries taking charge of all Brigade property on their beat and marching to and fro in a brisk and soldierly manner. Each day, also, two orderlies per company are detailed by their officers for the purpose of fetching food from the cook-house and for cleaning the utensils and mess tents. Next in order to guard mounting comes bathing parade at 11.30, the lads marching down to the beach in military formation to the strains of drum and fife. They enter the water as the bugles sound the "advance" and leave it again after an interval, to the sound of the "retire." This is the last item on the time-sheet before dinner, which is 1 o'clock and consists of hot meat every day with potatoes and bread *ad lib.*, and after dinner, as a rule, no fixtures are made till tea, at 7.

During this interval boys may obtain permission to leave camp, but even then they must turn out clean and smart, wearing their caps, belts, haversacks and badges of rank. Smoking at any time is strictly forbidden, and all lads must be back in camp in time for tea. When the hearty meal is over, there follows another short interval; prayers are at 9; "lights out" at 9.45; and after that perfect silence reigns till the reveillé next morning.

Each year the camp undergoes inspection by the military authorities, Major-General Turner, Lieutenant-

General Sir Charles Warren, Colonel Crosbie, Colonel F. F. Dunscomb Bridge and Lieutenant-General Wright all having expressed themselves highly pleased with the results of their separate inspections, and having signified the same to Colonel Goldsmid in no measured terms.

These facts being considered, it may be said, in all honesty, that in striving to live up to its stated object, the Jewish Lads' Brigade has attained complete success.

R. A. TOBIAS.

A Simile.

[We are indebted for this poem to Mrs. James Molony, daughter of the Rev. Dr. Wise, who writes us: "The above was found with another poem by an unknown writer under the head of 'Written for THE ISRAELITE,' in a copy of that journal, April 26, 1861. I have not been able to find it in any of the poet's works, and I think it fair to presume that it may have been written for THE ISRAELITE at my father's request, knowing of their acquaintance."]

Slowly, slowly up the wall
  Steals the sunshine, steals the shade;
Evening damps begin to fall,
  Evening shadows are displayed.

Round me, o'er me, everywhere,
  All the sky is grand with clouds,
And athwart the evening air
  Wheel the swallows home in crowds.

Shafts of sunshine from the west
  Paint the dusky windows red;
Darker shadows deeper rest
  Underneath and overhead.

Darker, darker and more wan
  In my breast the shadows fall;
Upward steals the life of man
  As the sunshine from the wall;

From the wall into the sky,
  From the roof along the spire.
Ah, the souls of saints that die
  Are but sunbeams lifted higher.

HENRY WADSWORTH LONGFELLOW.

Jews in Colonial New York.

IT is a favorite saying—more or less in the way of complaint—among the more provincially minded Americans of to-day, that "New York is full of Jews." New York, as Mark Twain very convincingly showed three years ago, is not "full of Jews," or even nearly full, in the material sense intended by the provincially minded; the idea, with all its resulting jests and jeers, has been occasioned by Israel's moral, not numerical, pre-eminence in those very lines of activity which New York chooses to keep most prominently before the eyes of the world. The attitude of the commercial metropolis at large toward this remarkable triumph of the Hebrew race seems to vary with persons and with moods; sometimes it is deplored, sometimes it is taken to justify boastings about the magnificent tolerance of democratic institutions. On the whole, the boastings are more reasonable than the lamentations, but it would be an historical injustice to suppose that liberty of conscience came to the Hebrews in this city of a sudden, either with the Revolution or at any other period.

Ten years before the English took possession of the New Netherland colony, came Jacob Aboaf and Jacob Barsimson to that settlement of the Dutch West India Company. These two were passengers on the ship Pear Tree, from Amsterdam, and their immigration was unopposed by the Dutch. Some months later came the bark Sta. Catarina, from Brazil, with a much larger number of Jews on board, and trouble very shortly ensued. To begin with, these Brazilian Jews had no money wherewith to settle for their passage, and by process of law their clothing and whatever chattels they happened to have with them were seized to defray the same. By March, 1655, a Dutch preacher was writing complaints of the numerous destitute Jews who were eating up the substance of the Dutch Church in New Amsterdam. As this reverend man states that he has "directed them"—the destitute ones—"to the Jewish merchants," it seems that within that brief interval the influx must have been sufficient for merchants of that faith to become well known in the community.

If there had been much national sentiment in the Dutch settlers of those days, the reason for this tide of Jewish immigration from Brazil should have provided the immigrants with a welcome among the fellow-countrymen of those Dutch whom the Jews of Surinam had helped to wrest that colony from the Portuguese. The losing Portuguese remembered this political fact better than their winning rivals, and when the fortune of colonial rivalry changed, and Portugal was once more supreme in those regions, the Jews paid for their pro-Dutch tendencies. Hence a sudden

Jewish emigration from Brazil, much of which found its way to the city of New Amsterdam. To Governor Peter Stuyvesant, however, this state of things seemed neither natural nor right, and he very pointedly begged the directors of the Dutch West India Company, whose territory Manhattan then was, to allow "none of the Jewish nation to infest New Netherland." In spite of this protest, "the money power," even in the very middle of the seventeenth century, already made itself felt in the affairs of Manhattan; the request of Governor Stuyvesant must have been decidedly embarrassing to the home board, for the simple reason that the company's capital, if not the *personnel* of the directorate, was largely Jewish.

It is more than probable that there would at once have been a wholesale expulsion of Jews from the New Netherland colony, had not instructions to the contrary from the Directors of the Company reached Stuyvesant in time to prevent it. In those instructions the Directors say: "We observe that it would be unreasonable and unfair, especially because of the considerable loss sustained by the Jews in the taking of Brazil, and also because of the large amount of capital which they have invested in shares of this Company."

Stuyvesant's view of the Company's aims was somewhat of his own making, and not at all slavishly in accord with that of the Company itself. Opening up New Netherland to the landward was not so much the object of the Dutch West India Company as the possession of a convenient port from which to prey upon Spanish and Portuguese shipping on the high seas; and for the large capital needed to fit out their fleets of combined freighters and fighters—a capital on which they had in one year earned a dividend of 75 per cent. by capture of galleons—they needed the continued association of their Hebrew partners. And already the position which the Jews were to fill in the new colony was beginning to be defined not only by their own tendencies and talents, but by restrictions placed upon them by the Dutch. They were forbidden to engage in retail trade—apparently for fear of contaminating the Christian public who might patronize their shops;—so they became importers and, in some cases, shipowners.

Looking back through the scanty records of colonial Judaism, one recognizes the verification of that old boast, "Where the Jews find a home they pay for it." The New York Jews, even in the short period before the coming of the English, supplied the infant colony with something like a reliable medium of exchange. To understand the importance of this boon, it is necessary to bear in mind that even after the English occupation, when a colonial currency had been established, that currency was practically no tender in the European marts. It was the Jewish trader, chiefly to the West Indies, who poured into New York the Spanish coins which filled the awkward commercial vacuum. No doubt these export merchants—whose business advantage largely consisted in belonging to a scattered race, so that they could find brethren to be their correspondents in many ports—took an enormous profit for themselves. Nevertheless, this appears to have solved what would have been an enormous difficulty in the commercial development of the colony; and it is doubtful if either Dutch or English Gentiles would have discovered, or could have executed, the solution. At least it is interesting to reflect that the Dollar of the United States—the *Thaler* of the German Empire, Hispanicized from the time of Charles V.—must thank Israel for its ultimate naturalization in the world's richest republic.

As time went on, and the seventeenth century became the eighteenth, others besides Jews became financiers to oil the wheels of commerce in New York. It seems, however, that the Jews remained prominent, if not pre-eminent, in this department of business. Among the tribulations of that hard-fighting, tenacious old English Governor, Lord Bellomont, was the difficulty of obtaining cash for governmental purposes. He complains loudly of this in a letter to the Board of Trade, in the reign of William III.: "Were it not for one Dutch Merchant and two or three Jews that have let me have money, I should have been undone." Mr. Kohler, the eminent authority on American Jewish history, thinks it probable that one of these "two or three" was a certain Joseph Bueno. This Bueno, to judge by scattered references, must have held in relation to New York finance in the year 1700 about the position occupied by Mr. Morgan two centuries later. In those days, though, New Yorkers did not talk about "the money market," and though there was a Wall Street, most decidedly in evidence, there was no Stock Exchange. This institution, all the same, is from the first intimately connected with the history of Judaism in colonial New York, for its embyro, an association of brokers, was formed by articles of agreement May 17, 1792, and of the nineteen signers of this agreement two, Benjamin Seixas and Ephraim Hart, were Jews. It would be interesting to know exactly how, if at all, this Benjamin Seixas was related to the Rev. Gershom Seixas, the patriot rabbi of Shearith Israel, who closed that synagogue when the city was in jeopardy of British occupation in 1776.

The history of this synagogue is, of course, closely interwoven with that of the first Jewish cemetery in New York. It appears that about the year 1655 Abraham D'Lucena had asked of the Dutch Council permission to open a cemetery for his co-religionists "outside the city," and had been rudely told to wait until he really needed it. This may have been only Dutch jocularity, for next year the necessary permission was granted. About the same time a synagogue had been opened in what was then known as "Sluyk Steegie" (Muddy Street), somewhere near the present junction of Beaver and Wall Streets. That synagogue, or its "local habitation," remained until 1728, after which Shearith Israel, the Mill Street synagogue, was opened, a building facing, as it should, due east, and entered from the back, not directly from the street.

This was the synagogue visited some twenty years later by Kalm, the Swedish traveler, whose brief notes afford the most interesting and the fullest single glimpse of old Jewish life in New York which the present writer has been able to obtain. As for the burial ground, Judge Daly, in his "Jews in North America," traces its history with all the assiduous care and the acumen of an accomplished lawyer. In one way or another this Jewish synagogue is curiously mixed up in history with the earliest Christian places of worship in New York. The Lutherans, in 1657, borrowed money from Asser Levy, a member of Shearith Israel, to help build their church, and in 1711 others of the same congregation contributed towards the completion of "Old Trinity."

Before 1728 the Jewish services had been held in the houses of various private persons. It has been ascertained that in 1682 the frame dwelling house of John Harpording, in what is now South William Street, had become the regular meeting place, and the congregation paid rent for its use. The Rev. Moses Lopez de Fonseca, under whom the first regular synagogue, Shearith Israel, was occupied in 1728, was the fourth minister or reader on record. From an interesting paper in the publications of the Jewish Historical Society we learn that the congregational expenses for 1729 amounted to £91, in 1746 to £268 6 shillings, and in 1747 to £308. The scale of salaries given for the next generation, was: Reader (also acting teacher of Hebrew), £20 to £80 per annum; Shamas (Sexton), £40; Shochet and Bodek (slaughterer and inspector of cattle), £40 and perquisites.

According to Judge Daly, the petition of D'Lucena for opening a burial ground "outside the city" can have referred only to one site—ground near to where the "Oulde Kill," or old brook, carrying off the waters of the "Kollock" (the Collect now) crossed the highway (the Bowery) and the boundary of the Webber farm. In this neighborhood, in the hollow between the Bowery and the East River, was a spring popularly known as "the Fresh Water"; good drinking water was as scarce in the Manhattan of those days as good brands of other beverages are in these, and on Sundays the Manhattanites were wont to resort to "the Fresh Water," no Raines law interfering with their recreation. The Judge makes admirable argumentative use of documents in a certain litigation on mortgages of the Webber farm where reference is made both to "the Fresh Water" and to the Jewish burial ground, which had been enlarged at about the date of the foundation of Shearith Israel, and concludes what appears to be an incontrovertible summing up with the opinion that "the small piece of land in New (East) Broadway, below Oliver Street, now enclosed from the street by an iron railing and kept as an old Jewish graveyard, is a part of what was the first burial place of the Jewish race in America."

Speaking from a merely secular point of view, it is a pity that the Hebrews of those days so generally ignored pictorial art, for every little glimpse at the life of Manhattan in the generation just before the English conquest awakens an itching to know more about the actual personality of those first American Hebrews. The type of face one may be tolerably sure of—the Portuguese or Spanish type—but "their apparel wherein they lived" is left to conjecture. Presumably, the men wore the same traditional "Jewish gaberdine," or long tunic "of subfusk hue," and the half-conical cap, with ringlets escaping over the temples, which constituted their obligatory costume on the European continent. This for a general rule: but the long gaberdine would be unsuited for the garb of an Indian-fighter, and, like their brethren in Surinam, these had to share the colonial burden of fitful warfare with the aborigines, and preparedness for invasion by European rivals. The obligation of military service was, though they themselves may never have thought of it in that light, a beginning of the end that was coming to their social and ethnical isolation. That it was so is strangely borne out by the instinct which led the rude, illiberal Dutch militiamen to protest loudly against being compelled to mount guard side by side with Jewish comrades. At home, in Old Netherland, Jews were exempt from military service and obliged to pay, in lieu thereof, a tax corresponding to the mediæval English "scutage." The Dutch of Manhattan wished the same law to apply in New Netherland: the Jews had no objection, it seems, to the retrograde change: but the barrier of the gaberdine had already begun to be broken.

Very likely the conditions of a new life in a new hemisphere might ultimately have put an end to Jewish segregation, even had Dutch supremacy lasted. But the fortune of war came to hurry progress somewhat. The city of New Amsterdam and the whole of New Netherland changed names to one given in honor of the royal admiral who had curtailed Dutch, and notably increased English, sea power. Thenceforward New York was to be governed in all respects by English law. Herein it differed from all the neighboring English colonies. New England, as a whole, made her own laws in regard to the admission of unorthodox persons—laws peculiarly softened and liberalized in Roger Williams' colony of Rhode Island; Maryland, Virginia and Carolina had their own constitutions; but in New York, a possession by conquest, whatever liberty had been granted to the Jews by Cromwell and confirmed by Charles II—the king who would have no unhappy endings to tragedies while he reigned—those liberties had to be maintained to the letter, neither more nor less. The protests of non-Jewish fellow colonists would no longer avail anything; certain conditions of registration were imperative and definite, an intelligible status was given them by the Common Law of England—not, however, including the right to vote—and if they chose to be content with that, the Jews of New York might enjoy all the *otium cum dignitate* to which their wealth entitled them.

However it may look from the twentieth century point of view, the condition of the New York Hebrews seems to have been decidedly more tolerable than that of most others in those days. It is true that in the case of the contested seat of Colonel Phillips (1737) the Assembly of New York decided very adversely to the Jews in regard to the primary rights of citizenship, but three years later the Jews in all the British colonies became "full citizens." Their increase in New York, though checked by emigration to other Atlantic seaboard cities, brought their numbers in the earlier half of the century from 4,500 to 9,000, which again rose to 23,000 in 1776. They were at the second of these figures when the Swedish traveler visited the Mill Street synagogue, of which Rabbi Isaac Joseph Jerushalem Pinto was the chief minister, and found the service "partly Hebrew, partly Rabbinical dialect." There was "a particular seat for strangers or Christians." Most important point of all, sociologically, both men and women were dressed like other Manhattanites of the period, though the men kept their heads covered and wore about their shoulders certain cloths which puzzled Kalm; he thought the "talith" were probably intended conventionally to represent sackcloth.

By this time, then, the Americanization of the New York Jews was well on towards completion. They not only had "several ships"—which was a very old story—but "great country seats of their own property"; in fact, though the observant traveler does not mention it in the passage quoted, Webber's farm, adjacent to the cemetery, had by that time fallen into Jewish hands. These, too, were the prosperous days of Hayman Levy, the largest fur trader in the colonies, in front of whose store crowds of Indians assembled to do business. Hayman Levy failed in 1768, but paid dollar for dollar of his obligations, went into business again, and—so the story goes—could afford to pay John Jacob Astor the First a dollar a day for beating furs, to the upbuilding of a great New York family.

And so, in the days of Rabbi Gershom Seixas, immediate successor of Rabbi Pinto, the predecessor of Rabbi Moses Peixotto, when the Declaration of National Independence was made, the Jews of New York were Americans of the Americans, even though many of their fellow-citizens hardly realized the fact until a later generation.

EUGENE JOHNSON.

An Expert on the Real Thing.

RADCLIFFE and I became friendly before the liner passed Tompkinsville. For several reasons I took to him from the start. In the first place, he did not forget to give me back the match-safe he borrowed to get a light for his cigar; secondly, his home being five hundred miles inland, he naturally would not talk about New Jersey real estate—a subject of which I especially wanted to hear nothing until the end of my vacation; and lastly, I found out in two minutes that he was a crank without being a bore—the best kind of man for good company.

His mania was to find the real thing. He very soon told me that this was his fourth trip to Europe, and his second in search of the real thing in British crown jewels. The glittering baubles exhibited to visitors in the Tower of London, he said, were fakes; the real things were all locked up—I forget where—so that the public never saw them; he, Radcliffe, had failed to get at them last time, but now he was going armed with a letter of introduction to the American Ambassador, which would make all the difference.

I will not pretend that I was up to Radcliffe's taste for historical relics, but a man with a passion for genuineness is a likely companion to choose. The first twenty-four hours of that voyage, when as yet few of our fellow-passengers felt well enough to move about, proved to me that this passion of Radcliffe's embraced human character as well as dead things. Moreover, it was guided by what impressed me as a remarkable gift of intuition. For instance, there was the woman who appeared with a French maid in the drawing-room soon after breakfast on the second day. I was still trying to make up my mind about her social status when Radcliffe, without a word from me, went straight to what I at once recognized as my mark.

"Shoddy. The real thing doesn't put on diamonds before noon. And the real thing paints so you have to get near before you can tell it from the glow of health. This one isn't used to painting and hasn't the sense to let the maid do it. Husband's a city politician—probably saloon-keeper."

Then there was a youth who put on some style in the smoking-room, though he did not figure much in the poker crowd. I had been watching him, trying to guess him.

"Oh, *he* thinks he looks like an Englishman," said Radcliffe, "but he isn't." Then, after screwing up one eye and thinking for ten seconds, "On the whole, I should put him down as a rich man's son from out West."

"How rich? Millions?"

"Of course. Five or ten. This one didn't collect them, though."

And sure enough, we found out through our steward that the youth in question was Johnnie M'Quay, son and heir of the famous Golden Dustman of the Dakotas.

No one who has not made an ocean voyage can realize how pleasantly such studies as these pass away the time between meals. Politics, or literature, or sport, or almost anything else you can talk about anywhere, if you like, but only on board a liner does a large and various collection of humanity present itself to be studied and criticised at first hand. Every hour brought to light some new case of human fraudulency or weakness, until we—Radcliffe and I—felt ourselves the only two real things on board, with the possible exception of the captain.

These happy conditions prevailed for two whole days, and then came a man who said his name was Muggridge, and that he would be glad to know us. This man's whole appearance, manner, and atmosphere tended to unsettle us in the pleasant belief we had adopted in regard to our fellow-passengers. For hours Radcliffe and I walked the deck wrestling with the unwelcome persuasion that this new specimen, with the big brown beard, the hopelessly unfashionable black clothes and white shirt bosom and the profane manner of speech, was a genuine man.

"Well, one swallow doesn't make spring," says Radcliffe, with a sigh. "He's the first man that has come into that smoking-room without even giving a look at young M'Quay. Did you notice that? The fact is, Muggridge is too half-baked to be the usual fraud. Did you see the way he tumbled when that skinny little shark's fry with the eyeglasses led him on to pay for drinks he had nothing to do with? The little beast is just feeling his way. I fancy that alleged college student on a vacation is about the cheapest fraud in this whole crowd."

"That's so," I said, glad to turn my thoughts once more to normal human depravity. "He'll be getting Muggridge into a poker game, that young student. Westerners always think they can play poker."

At this Radcliffe broke out impulsively: "See here; let's take Muggridge in hand and shield him. As I size him up, he's too unsophisticated to be left to himself outside the limits of his own canyon, or gulch, or whatever it is, on the Pacific Slope."

We approached Muggridge just as delicately as we could, but he showed no willingness to take up the character of "easy mark." Indeed, he laughed aloud with an air of cosmopolitan wickedness which we would call exaggerated in New Jersey. "You Eastern fellows give me pains. Don't you think we *never* cut our eye teeth? . . . . You're all right, you two. Come on, now. It's time to tank up." Muggridge was so amused at our efforts to protect him that he said he would be—something extremely profane — unless he immediately ordered a bottle of champagne. He also set our minds at rest by telling us in confidence that for over five years he had never played poker, and that it would take more than a little smoke-dried Eastern college dub to rope him into a game now. However, we were right about the eyeglasses. The little fraud did invite Muggridge to sit in, but Muggridge firmly and easily sat out.

And so all appeared safe in that quarter until the day before we landed at Queenstown. Radcliffe and I had then pretty thoroughly sifted everybody's false pretenses, and, as the weather had been fair most of the time, it seemed probable that no new subjects, recovered from seasickness, would appear from below. I had begun to overhaul my plans for London, and was wondering whether Radcliffe's hobby for finding the real thing would be as entertaining there as his talent for penetrating living frauds had been on the voyage, when one last object presented itself. To the mere outward eye this man was the very pink of propriety. From his dark gray cap to his perfectly-fitting shoes, not one detail could have been altered without spoiling the whole effect. When he entered the smoking-room for the first time I nudged Radcliffe. But that great detector was already on the watch.

"Yes," he said. "There must be something queer about this fellow. He can't have been seasick all this time. See if he doesn't make for young M'Quay presently."

When Radcliffe said this the newcomer as yet had not scented out anybody in particular; he was only vaguely smiling around the whole company. But in another minute he seemed to have recognized M'Quay as the very article he needed in his business. That young million-heir was all by himself on a leather-covered lounge, blowing smoke wreaths and looking bored—just in the mood to make a new acquaintance. The other fellow slid up, as it were, on that ingratiating smile of his and opened a conversation. M'Quay just turned his head, stared, and said something brief. The smiler very soon left him.

"Frost, by Jingo," I said.

Radcliffe nodded. "Takes it as if he liked it. He'll be sitting in with some of these high-rolling Johnnies presently. Let's take a turn outside and come back later on."

We put about half-an-hour into a brisk walk and then looked in once more. Radcliffe was right again. Our dandy was playing poker with the youngest lot in the room. That time he did not seem to have begun making any pile. But late that night, when we dropped in for a last cigar, we saw him gather in a fat jackpot. It was then that we heard his name —Vawtrey.

"After you and I land at Queenstown," said Radcliffe, "Mr. Vawtrey will have plenty of time to kidnap Muggridge bodily on the road to Liverpool.—Trouble with Mugs is, he thinks he knows it all.—I tell you, this fashion-plate hasn't stuck to his stateroom all this time for nothing. The last day of the passage is always their harvest—that sort."

"But," I objected, "Muggridge may pull a gun on us if we mention poker to him again."

"Let's risk it," said Radcliffe. And, with that confidence a man feels in a really great leader, I agreed to risk it.

Muggridge, in shirtsleeves, opened the door of his stateroom for us from the inside. It was just like him to insist on coming out and having one more drink, for luck, on the last night we might ever be together. "Ships that pass in the night and salute each other in passing," he quoted pathetically. No doubt there were unsuspected depths of feeling in this man. It was only his judgment that gave us any anxiety.

However, when we began to execute the programme, he solemnly assured us—not laughing this time—that there was no danger of his having anything to do with "this horse-thieving dude." Anybody that would lay himself open to be "frosted" by young M'Quay would have no opening with him, Muggridge. Then again there was the old anti-poker resolution already related, based on a sad incident of which Muggridge would rather not talk. And lastly—what surprised us somewhat, I must say—he would tell us, as we had treated him "so white," the secret that all the chips he could stack would "look foolish in that gilt-edged outfit," for he was going to London with just enough to bring him back, and would not risk one cent.

"All right, then," said Radcliffe. "You mustn't think us officious, Muggridge. You see, we both spotted you for the real thing the minute we set eyes on you. Here's to our meeting again somewhere—sometime."

Vawtrey introduced himself to us early next morning, when we were trying to make ourselves believe we saw bits of Ireland through the haze. He came and stood next us and began by remarking how he would like to take a boat and land right there, in County Clare. We let him run on at large about the charms of Ireland. When he asked us if we were going to land at Queenstown, we said "Yes"—that was all.

That morning Vawtrey was very slow to see that we wanted him to congeal. He might have comprehended our desires sooner if we had not been so polite about our freezing. And yet Radcliffe and I afterwards recalled this politeness of ours with much comfort. For we met Vawtrey again, a week later, when Radcliffe took me to call on the Ambassador and present that powerful letter of introduction. A footman bowed us into a sort of library. The afternoon light being very bad, we were not at first aware of anybody but ourselves in the room. But the flunkey had hardly vanished with our cards when a voice came from a corner by one of the windows:

"By Jove! Fellow-passengers, I believe."

Vawtrey! He jumped up and shook hands with us, saying that his cousin would very likely keep us waiting, and so he, Vawtrey, would do the honors, unofficially, in the meantime.—"Yes. You see, I'm just putting in a week or two with him here before going on."

Radcliffe jammed his back against a window, as I afterwards found out, to conceal his emotion in shadow.

Mine must have been quite plainly evident; I could feel the very back of my neck tingling. But Vawtrey carried it all off splendidly. He had plenty to talk about.

"By the way, did you see anything of a sort of a Bret Harte-Hamlin Garland type on board?—name of Muggridge?—Made himself famous, has Muggridge. Been shoving fake mining stock, it seems, and the London police, for a wonder, have got him already. They've got to thank Johnnie M'Quay for that, though—you saw M'Quay on board, didn't you?—Yes, M'Quay told me about it this morning. Says he had his eye on the chap all the way across."

Radcliffe nearly fainted. Somehow or other we tumbled through our interview with the Ambassador, who formally introduced us to "my cousin, Mr. Calvert King Vawtrey." Next morning we read the history of Muggridge and the Grand Calaboosa in the papers. I told Radcliffe to say no more to me of the real thing in crown jewels; I didn't believe he could tell the Koh-i-noor from a six-for-a-nickel glass marble—neither could I.

Ewan Macpherson.

The Jewish Foster Home of Philadelphia.

AMONG the charitable institutions of Philadelphia there are few that appeal more strongly to the benevolence of the Jewish community than the Jewish Foster Home and Orphan Asylum, which is now approaching the close of a half century of existence. The beginnings of its history are connected with the beautiful Rebecca Gratz, who in 1850, in a letter published in "The Occident," pointed out the need of a shelter for Jewish orphans, to such purpose that five years later a society was formed under whose auspices a building was erected in May, 1855. This house was in North Eleventh Street, near Jefferson. Subsequently (in 1858) the Home was located at No. 1424 North Seventh Street, and later (1861) at No. 1431 North Fifteenth Street.

In the earlier years of its history, the Home was entirely under the management of women, but after 1874 the principal control was vested in a board of men, aided by a Ladies' Associate Board. The first president under the new arrangement was Abraham Hart. Isidore Binswanger succeeded him and for fifteen years labored in the upbuilding of the institution. It was during his presidency that the large and handsome Chew mansion and grounds in Mill Street, Germantown, were purchased. The Home took possession of these premises in June, 1881, but soon found its new quarters too cramped, owing to increased demands upon the institution, for which new buildings had to be erected, at a cost of about $80,000. The new Home, which was dedicated on May 15, 1892, is designed to accommodate 150 children.

The wards of the Home are under the care of the Society until they become of age, even when they are placed in situations, unless they become self-sustaining, when they usually ask and are allowed to be relieved from supervision. The money they earn is credited to their accounts and paid to them at their majority. Cases in which as much as a thousand dollars has been accumulated by an individual ward are not unknown.

Under the efficient direction of Mr. and Mrs. S. M. Fleischman, the wards of the community have for the last eighteen years been reared and sent out into the world, for the most part, as useful men and women. Teachers in the public schools of the city testify to the good standing of the children of the Home in scholarship and general deportment, and the high average of health among them is matter of

THE JEWISH FOSTER HOME AND ORPHAN ASYLUM, GERMANTOWN.

general remark among the physicians of the city. Nor is religious training neglected. The children are instructed in the principles of their ancestral faith, and when they leave the Home many of them become regular attendants of the Philadelphia synagogues. Some are active workers in religious and charitable undertakings; only a few have become callous or drifted away.

REV. S. M. FLEISCHMANN.

Superintendent of the Jewish Foster Home and Orphan Asylum.

As an illustration of the children's lack of consciousness that they are objects of charity, Mr. Fleischman relates this little incident:

"They had decided to give an entertainment for the benefit of the Ice and Sterilized Milk Society, and, supposing it to be a very simple affair, I paid little attention to details. They, however, had a great belief in their abilities; so, having a hand printing press in the house, they printed tickets of admission to be sold in the neighborhood at ten cents apiece. These cards read: 'Entertainment by the children of the Jewish Foster Home'; then followed the date and the price, and underneath in bold type: 'For the benefit of the poor.'"

Perhaps the most convincing proof of the genuine regard of the children for the Home and its memories is to be found in the Alumni Association which former Asylum boys and girls have formed to maintain the friendships begun in the old mansion in Germantown. "Sunday after Sunday," says Mr. Fleischman, "the boys and girls living in Philadelphia, either still wards of the Home or reclaimed by their relatives, repair to Germantown to spend the afternoon on their beloved grounds. Only recently a former ward brought his wife and baby. Those living at a distance write that they are longing for a sight of it, and those who marry make it one of the objective points of their wedding trip. Thus, one of our former wards, now a prosperous young merchant, recently brought his bride to his old home and spent three days of his honeymoon under the old roof. The young wife, who is from one of the nicest families in Buffalo, afterward wrote that they were the three happiest days of their wedding trip."

storms in the past once more controlled the elements, and with this control came new life and impulse.

The Order, which, under the great leadership of Julius Bien, had arisen to prominence throughout the world, was veering into the channels of renewed life, when four years ago a younger man, fresh from the people, possessing high ideals, lofty motives and disinterested purposes, came to the front. Conditions which he did not create he grasped with the intuition of a great leader. New duties were assumed by the Order—an assumption stamping it as one of the great factors in the solution of world-problems that confront the Jew, and that make his fortunes or misfortunes the cardinal points of the compass in the prosperity of nations.

Thus, the Order has given its moral and physical support to the removal of immigrants from the congested seaboard cities and helping them to become useful and influential citizens of the republic, by distributing them in all parts of the United States. It has aided in the immigration problems of the Government, at all times ready to support loyally as citizens of our common country any measure looking to the upholding of the laws to prevent improper immigration, and, on the other hand, prompt to aid in protecting every political and religious refugee who may by stress of circumstances be compelled to seek a new home in this great republic.

The atrocities practiced upon the Jews of Russia, culminating in the Kishineff massacre, brought the Order of B'nai B'rith into world-wide recognition in the field of diplomacy and moral influence. The celebrated Kishineff petition, while it may not have had important practical results, yet has been far-reaching in its moral influence, and it is a text from which many sermons have been delivered and will continue to be delivered, a source of inspiration and of hope to the downtrodden throughout the world. The best proof of this is the letter of Secretary John Hay at the time of the delivery of the box containing the signatures to the petition. This letter deserves to be inserted here, for it evidences the temper of our Government and of the American people.

DEPARTMENT OF STATE,
WASHINGTON.
October 31, 1903.

Leo N. Levi, Esq.,
President of the Executive Committee of the Independent Order of B'nai B'rith, 723 Lexington Avenue, New York, N. Y.

My Dear Sir:

I have received at the hands of the Hon. Simon Wolf your letter of the 5th of October. He has also delivered to me the bound copy of the Kishineff petition.

It gives me pleasure to accept the charge of this important and significant document, and to assign it a place in the archives of the Department of State.

Although this copy of the petition did not reach the high destination for which it was intended, its words have attained a world-wide publicity and have found a lodgment in many thousands of minds. This petition will be always memorable, not only for what it contains, but also for the number and weight of the signatures attached to it, embracing some of the most eminent names of our generation of men renowned for intelligence, philanthropy and public spirit. In future, when the students of history come to peruse this document, they will wonder how the petitioners, moved to profound indignation by intolerable wrongs perpetrated on the innocent and helpless, should have expressed themselves in language so earnest and eloquent and yet so dignified, so moderate and so decorous. It is a valuable addition to public literature, and it will be sacredly cherished among the treasures of this Department.

I am sir,
Very respectfully yours,
JOHN HAY.

Death unfortunately took, at the very zenith of his power and usefulness, the late President of the Order, Leo N. Levi. What might have been accomplished under his leadership no one can say. But, if what he did accomplish in the short time was an evidence, then still greater achievements would no doubt have followed.

The Executive Committee in its wisdom saw fit to choose me as the President of the Order. While this honor has been appreciated, nevertheless, the duties and responsibilities imposed by this election are of such a character that no one can fail to appreciate the grave responsibilities imposed. Therefore, what of the future? To me will be given but one year's time, as I shall serve the unexpired term only. But in that year great possibilities are open to the Order. There must be no decadence, no standstill, but the field that has been so carefully gone over by the leaders of the past must continue to blossom as the rose and afford pleasure and profit, not only to the members of the Order, but to the whole world. There are many fields in the communal work of the nation, and to grasp and realize this work should be one of the cardinal aims and objects of the Order in the future. The cancer that was eating out the life of the Order has been practically eliminated, the progressive spirit of the age—especially among Jews of the younger generation—is more and more for "an open door" policy in its fraternal organizations. Symbolism and mysticism are not essential to the communal development of the present generation, which has to assume responsibilities incident to citizenship and Judaism of the future.

Whatever appertains to religious life is amply and gloriously taught in the synagogues and temples of our faith. But the synagogue and temple will not and cannot alone solve all the problems that confront the Jew as a man and citizen. There must be an accessory, and that accessory can and should be this great Order of B'nai B'rith, which has been the handmaiden of Jewish religion and which has taught the world along all the lines of human progress that while the citizen may be true to his faith, he can and must equally be true to the state that protects him in his rights, and to the institutions under which he is permitted to enjoy health, happiness and prosperity. The recommendations made to Congress by the Hon. Frank P. Sargent that Ellis Island be improved in every way, and that a Bureau of Education be established, in which Bureau the resources of every State and Territory of the Union can be brought to the attention of the immigrant, to the end that the arm of the Government shall be thrown around him to care for him, to protect him and to educate him for his future life, is worthy of the support of this great Order, and I have, as Chairman of the Executive Committee, pledged its support. This is one of the great possibilities of the future, for the welfare of the nation lies in the future, as it has in the past, in healthy immigration, and by aiding the Government prejudice and bigotry will be materially reduced, and the Order will stand as an example for all citizens to follow.

There is another field open to the Order, which I herewith advocate, and which I shall take immediate steps to inaugurate, and that is, to see that the immigrant becomes naturalized, so as to protect himself and his dear ones from any imposition that unfortunately is too often practiced, to instil lofty conceptions of citizenship, and to give him a controlling voice in protecting his inalienable rights as a man and member of the community. This bureau, which will soon be created, will aid materially to take out of the hands of dishonest schemers that which has proved inimical to the republic's welfare and prosperity. The Order can and will assist in preventing missionaries from proselyting among the children of Jewish refugees who are driven here by religious and political persecution. It is our bounden duty to protect our young in the free enjoyment of conscience, and to allow no intrusion or inroads to be made among those who have, through acts of tyranny and persecution, been landed upon our hospitable shores. No one respects and honors the religious faith of those who differ from him more than I do, but they must confine themselves to their own domain and not take advantage of their own wrong-doing and add insult to injury. The Jews who come to this country are persecuted by Christian rulers and Christian Churches, and to wrest from the home circle these innocent children by tempting offers is contrary to the very spirit and genius of our institutions. Therefore kindergartens must be instituted, so that when the Christian holidays appeal to the imagination of the young, what is offered as a bait shall be given by us as a reward.

The Order in communities where there are no places of worship can assume that function, to the end of preventing the Jews of those isolated communities from drifting into indifference, and unfortunately too often into agnosticism. Thus the lodge-room should become the rallying point for religious and communal work. Since the hope of the republic lies in its younger generation, and the preservation of the Jewish faith is an incident that enters largely into its future, boys and girls of the respective communities should be cared for and held up in their endeavor to learn more and more of the history of their own faith, so that they may become the representatives of the high ideals for which their progenitors have lived and suffered.

Another important work is the solving of the so-called Jewish Question. This question cannot be regulated in any other country than the one in which the problem exists. Mr. Jacob H. Schiff wisely said at Atlantic City: "The Russian troubles must be settled in Russia. There will always be five millions of Jews in Russia, and always a half-million in New York." While we care for those who come here, the main work has to be done in the land of their birth. Fortunately in this direction the Order can be of great service. It has its international exchanges. It can and does create public opinion, and under modern conditions a leaded editorial in an influential journal is of more value and importance than a standing army. Thus Russia to-day has the search-light of the civilized world thrown on her acts, and trembles at public opinion. To accentuate this must also be one of the aims and objects of the Order. The Order should also be the national and international bureau of information, so as to strengthen the bonds of amity and comity, to humanize conditions and elevate the common things of life by a devoted friendship for each other. The Order has also established an Employment Bureau to aid the deserving workmen to find proper employment, to protect the employer in securing efficient workmen, thus aiding in a direction of very great importance.

Of the international problems which the Order, by virtue of its international character, must grasp and deal with, the passport question, which for so many years has been the shuttle in the loom of politics, must finally be solved, and the Order will lend a helping hand to bring about a recognition of the Great Seal of our Government by the treaty-making Powers of the world, notably Russia, which so far has ignobly and shamefully ignored it.

All these things will be done in a broad spirit of unity and as befits American citizens, whose first duty it always must be to preserve the traditions of our Government, not to ask anything that should not be and would not be accorded to any other citizen, to insist rigidly and strenuously that whatever right shall be accorded to American citizens of other faiths must and shall be given to the American citizen of Jewish faith. This high ideal the Order of B'nai B'rith must uphold, defend and ever stand for, to the end that the Jew may realize the privileges and opportunities of his surroundings and prove to the world that when he is treated in a spirit of fairness and equality he merges his faith with that of his fellow-countrymen, in the broad endeavor to make his country the pride and boast of the ages.

Simon Wolf.

Esther, the Nun.

BEFORE the Civil War, St. Vincent's Seminary in St. Louis stood on a fashionable site now occupied by factories and tenements. It was the one school where daughters of well-to-do white citizens could receive a suitable education. In the early spring of the year 1859, about two-score girls were gathered in the convent garden to enjoy an hour's play before dispersing for home. One black-eyed little maid hastened toward the gate.

"Sarah! Sarah!" called a playmate. "Where are you going? Come swing awhile, and then I'll walk home with you."

"No," answered the child, looking wistfully back. "I can't. It's the eve of our Passover, Bess, and I must help mother."

"Oh, dear, that's so. You told me about it at noon." Bess spoke sympathetically. "I wish you were not a Jewess, Sarah. You are such fun otherwise."

Quick as a flash came the rejoinder: "I wish I wasn't. I wish I could——" Then flushing and checking herself, the little girl opened the gate.

A white hand was laid upon her shoulder. "One moment, child."

It was Sister Seraphina who confronted her, dear Sister Seraphina, who was always so kind—kinder to her, the little Jewess, than to any of the others. Just now, however, the nun's lovely brown eyes were looking so sorrowfully into hers that the child feared some great grief had befallen her.

"Yes, Sister," she whispered, half afraid.

"You wish that you were not a Jewess, Sarah? That is not as it should be. Listen, dear." The words were low and few, but of a forcefulness that impressed them lastingly upon the girl's mind: "Never renounce your faith, Sarah. It is a beautiful, all-embracing creed. Cherish it, child; cherish it always." A kiss was pressed on Sarah's forehead, and Sister Seraphina had gone.

The girl's awe deepened. How strange of Sister to speak so! A nun to counsel loyalty to a faith all Christians despised! She could not comprehend it.

She would have marveled yet more had she peeped outside her dining-room window that evening and seen Sister Seraphina's pale face pressed against the ledge. With sorrowful, yearning eyes, the nun followed each symbolic action of the festive Seder service. Her sombre figure there in the moonless night seemed a ghostly embodiment of the pitiful Seder of the Middle Ages, when bitter herb and unleavened bread were not symbols merely, but realities less bitter and heavy than the shame and suffering endured by those partaking. To the glad group within the Western Jew's house the eve was one of rejoicing; no thought was theirs of past age-long misery. Was the Christian nun lamenting a past that shamed her creed more than it tortured Israel? Hardly.

What, then?

I.

THE UGLY DUCKLING.

In spite of her father's wealth and the consequent luxury of her surroundings, Esther Kohn was not a happy child. The family had been for some time resident in Philadelphia, and Esther's mother was the most beautiful of that cultured Jewish circle whose centre was the once famous Rebecca Gratz. The mother's beauty had descended to four of her five daughters. Esther, the third, alone lacked every attraction save that of large, sombre eyes. Being of a sensitive, self-conscious nature, she magnified the slights to which her plainness subjected her and soon evinced a decided tendency to sulk. Mrs. Kohn had not enough judgment to counteract this tendency. Her pride in her two eldest daughters, fast growing into lovely womanhood, made her somewhat neglectful of the younger children, for whom a competent nurse, a conventional education and liberal comforts seemed all-sufficient. Esther, keeping much to herself, was called eccentric at first, but eventually began to be considered distinctly disagreeable, and very little notice was taken of her.

The one exception which the child made to her self-sought seclusion was the baby brother who came when she was about eleven. His cooing and smile whenever she ran to take him seemed to dissipate her morbid moods. "Miss Esther am a different chile when she play wid 'brudder,'" whispered black Dinah on one such occasion to Bridget when they were having tea in the nursery. "I 'clare to gracious if she don't am growin' like Miss Judy when she lose dat cross look on her face." Judith was the eldest of the girls, seventeen and queenly and beautiful. If only the flattering words had been spoken aloud, they might have become an added impetus for good.

One day Baby sickened. The pain of those hours, brief but heavy with anguish, when the sweet little form was consumed with fever and only an occasional moan came from the burning lips! "Mother is cruel, cruel," sobbed Esther on the third day, as she pressed her head against the wall that shut her out from her darling. "She knows that I love him better than she does, and yet she will not let me come in. He would feel better if only I could hold him. He loves me to hold him. Mother does not care for him or for me. Mother is selfish." She knew that she was unjust, but she was willing to be unjust in her intense self-pity. From the distant play-room sounded the childish laughter of her little sisters, unwitting as they were of the great fear upon all the others. "They have no feeling," Esther thought angrily. But the tear-stained faces of Judith and Miriam, as they stole softly into the doorway after the departing physician, were just as offensive. "As though they really cared," spoke the fierce, jealous little heart. "If they might have new gowns or pretty bonnets to-morrow, they would forget my darling's pain."

That same evening all was over. The tiny arms that had so often clasped her neck were cold as the whole world now appeared to Esther.

She was only twelve when this first real sorrow came, but for months she could still feel the stab at her heart at remembrance of her beautiful mother kneeling despairingly by the side of her baby son. Yes, she owned it with a bitter pang; that agony of mother grief was greater than her own.

Esther henceforth lived more than ever in a world of her own fancies. Her training in one of Philadelphia's convent schools augmented her dreamy tendencies. Her teachers little knew that among all their pupils none so eagerly absorbed stories of saints and martyrs as a quiet little Jewess with large, wistful eyes; that none prayed so fervently to the Lord Jesus; that none so deeply revered their simple selves. For to Esther, the Child Jesus wore "brother's" baby features; the saints and martyrs were his celestial companions; and, balm of balms to her jealous heart, the gentle nuns were as kind to her as to the prettiest maiden there.

II.

SISTER MARY OLYMPIA.

School was out. The day scholars were fast thronging through the dark corridors into the light without. The boarders sought the high-walled courtyard to the building's rear. But Esther Kohn stood hesitating at the doorway of Sister Mary Olympia's room. Of all her teachers, this sweet-faced nun with the firm, but gentle bearing was to her the dearest. It could not be otherwise. She was one of those rare souls who influence the young irresistibly because their every word and deed springs from a heart at peace with itself and its God. Esther, like all girls of intelligence, was a hero-worshipper, and Sister Olympia was the being she most cared to resemble.

"You wish to see me, Esther?"

"Yes, Sister." The words came with such effort as to be scarcely audible.

"You seem in trouble. Can I help you in any way, child? Come here, dear, and tell me what it is. Not your lessons," as Esther still hesitated. "I am quite sure of that. You want me to advise you in a matter of conscience?" The cordial tones again melted into silence.

"Yes, Sister."

"Can you not find courage to face someone you have wronged? I am here to help you gather strength, if that be it." She drew the unresisting little brown fingers into her own fair hands.

"No, not that, Sister. But it is so hard to say, though I have thought about it so often. I am so ignorant and unhappy, I don't know where to begin. And yet,"—her voice grew steadier and her tear-filled eyes shone with sudden resolution,—"yet it is so simple. I wish to become a nun like you. I love you, Sister. Teach me to become a nun like you." She had glided to the ground and buried her flaming face in the recluse's robes.

For an instant a quiver of joy thrilled Sister Olympia. This dear child, then, was to be saved to the Lord? A soul otherwise lost was to be gathered into the fold of Holy Church? And that without effort or persuasion! Truly, God's ways were wonderful!—Almost instantly, however, the gladness faded from the rapt face. Sister Olympia was a fervent Catholic, but she was also a noble woman. "Your parents, Esther, have you thought what grief this would be to those who love you?"

The girl made a gesture of fierce dissent. "They do not love me," she burst forth vehemently. "No one at home loves me since—since Baby died." A wild sobbing shook her frame, but she soon proceeded with more calmness: "I am not like the others, Sister. They are happy and lively and—and—pretty. They like things I do not care for." And speaking faster as she saw her teacher was about to interrupt, she continued: "Father won't mind, Sister. He doesn't care for his faith like Uncle David and Aunt Charlotte. He laughs when he speaks of religion. He always says that doing right is the only form faith should take. He cares for me—a little. He won't say no, dear Sister. Only teach me for communion as you do the other girls. Father will be willing. O Sister, please do!"

"You are too young, child, to take this step. I should have to speak to your father first." Strange that she, Sister Olympia, should be thinking of an interview with a man who had no belief. She had heard of such and had felt for them the only aversion of which her gentle nature was capable. How could she endure to meet one? No, better wait until the little, struggling soul should have secured more of the blessed light.

"Esther, child, you must not allow yourself to be unjust. I do not know your parents, but it may be, since your sisters are all so happy, that the fault of your sorrow lies with you. Perhaps you do not try to please others. Dear, if we think only of the duties others owe to us and not of what we owe to them, we never can be happy. You say little brother loved you. Did you not first care greatly for him?"

"I do not know, Sister. I only know that he loved me,—loved me more than any of the others." The last with a note of exultation. Sister Olympia understood instantly.

"I fear, child," she said so gently that the bitter words almost lost their sting. "I fear that you are possessed of the demon of jealousy. Cast it out, Esther, it will else poison your life. Listen, child. You are old enough to reason. Quite all of thirteen, are you not? If you have never tried to win the love you crave—no, don't explain, dear, until I have finished. You say you care for me. I thank you for it, Esther." She pressed a kiss lightly on the girl's forehead. "Do a hard thing, then, first for my sake, and you will soon be doing it for your own. Meet your sisters with the wish to love them. You will see them change to you. I know Judith well, and something of Miriam. They are kind girls, both. As to your parents, it surely should not need my request that you honor and trust them. Trust them. Put away the thought of their lack of feeling for you. Make their affection so great by your own love that you will never again need to doubt it. And if"—here her devotion to her Church obtruded itself for the first time—"if in the years to come you still feel the reverence for our faith that you feel now, come to me; I will not say you nay. But try the world first, Esther. Not disappointment should lead to the life that I have chosen; not disappointment, but love for the Lord Jesus only. Only love." She paused and then added, softly still: "Now go, dear, and try to be more happy."

"Only love?" thought the girl. "Why, that is everything."

III.

AWAKENING.

The conflict in Esther's soul after this interview was not easily subdued. Anger, disappointment, doubt, struggled for the mastery. Oh, of course, she was to blame for her parents' coldness! Sister Olympia knew just how she was being treated; of course! Sister could see the smiles that were bestowed upon the others and the frowns that were her portion; of course! And how dared anyone say she had never tried to love her parents? But had she tried? She never met her mother with a kiss, as the others did. How surprised her mother would be were she to do so! Esther flushed as she pictured so unlikely a scene. Yet why should a mother be surprised? If she cared for her at all, if ever so little—Oh, ridiculous! No, she would not think of what Sister Olympia had said. She would not make the first advance. And yet, it would be so beautiful to be loved! Perhaps if she were a little more like the others in her ways—but how could she be? How could she suddenly show affection when she did not feel it. "Oh, I must be bad, bad!" she whispered to herself, "or how could I help feeling some love? Mother always gives me what she gives the others. Other mothers love ugly children. Why, Mary Clifford is uglier than I am and her mother just dotes on her. Of course, Mary can't help loving in return. But why should I try? Why doesn't mother try? Why don't the girls—O Esther, how disagreeable you are! As if everyone had to be wrong so that you may be right. You are sulky and ugly.—Make me different, dear God! Oh, I must be different! I must! I will!

Sister Olympia's words were bearing fruit.

"When I reach home I'll be pleasant. Then I'll see if mother notices." Unconsciously, however, her steps lagged; she felt how hard it would be to obey the good impulse. As she neared the house, she saw the carriage waiting to take some one out. Yes, there were her mother and Judith descending the steps. Esther moved into the shadow of a near doorway. She would wait until evening. She could not run to her mother now. How fast her heart beat, and how she longed to give the remorseful kiss, yet dared not.

"How very pretty Judith is," she thought as she watched. "But mother looks sad. Ah, they are going to the cemetery. No, they can't be; it's too late. I wonder why mother's sad. Perhaps she's often so, and I don't notice it. Perhaps it's my naughtiness." The carriage was coming toward her. She saw Judith draw Mrs. Kohn's face toward her and kiss it gently. She saw the answering smile. "Mother!" she called out in sudden self-forgetfulness rushing forward.

The coachman drew in his horses. With a sob, the girl flung herself into the carriage. "O mother, mother! I'll be good. Only love me, mother! Oh, I have been a wicked girl, but try to love me. Please, oh, please!"

Through her own fast falling tears, she saw her mother's eyes fill. "What has happened, child?" And the dear arms held her close, so close!

"You do love me a little, mother? Tell me that you do." Her frame shook and she was sobbing still, but never, never had she been so happy. For the tender words that had been locked in the mother's heart now found utterance.

"Yes, dear child, yes. Do not cry so bitterly, my poor little girl. There, there, you must never doubt it again.—Go alone to Aunt Charlotte's, Judith. I shall go home with Esther."

Esther's tears fell faster. "O mother, you *are* good!

"Dear Sister Olympia! I shall tell her tomorrow that she was right.—And, O dear God, I thank you," were her last thoughts that night as she fell into a happy sleep.

FANNY SONNESCHEIN LOTH.

[*To be continued.*]

A Jewish Army Chaplain.*

THE SERVICES OF THE REV. DR. ARNOLD FISCHEL IN THE CIVIL WAR.

IN October, 1861, the Rev. Dr. Arnold Fischel, who had for five years been the preacher of the Congregation Shearith Israel, New York, made application to the Secretary of War for a commission as Chaplain in the Cameron Dragoons, a regiment accepted as part of the volunteer forces of the United States, and whose rank and file were largely soldiers of the Jewish faith. Secretary Cameron denied the application because of the provisions of Acts of Congress approved July 22nd and August 3rd, 1861, requiring chaplains to be "of a Christian denomination." The Board of Delegates of American Israelites, satisfied that the discrimination in these statutes against American citizens of the Jewish faith had been inadvertently made, prepared the following memorial to Congress, which was presented to the Senate by the Hon. Ira Harris, and to the House of Representatives by the Hon. F. A. Conkling:

MEMORIAL.

TO THE HONORABLE, THE SENATE AND HOUSE OF REPRESENTATIVES OF THE UNITED STATES OF AMERICA.

The subscribers, your memorialists, respectfully show: That they are the President and Secretary of the Board of Delegates of American Israelites;

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*A paper read before the American Jewish Historical Society, March 21, 1904.

and that they are duly empowered to submit to your honorable body the facts herein set forth, and to crave, at your hands, that attention to the subject which its importance to American citizens professing the Jewish religion demands.

Your memorialists respectfully show that by the 9th Section of the Act of Congress approved July 22, 1861, and the 7th Section of the Act of Congress approved August 3, 1861, it is provided that "the chaplain, appointed by the vote of the field officers and company commanders, must be a regular ordained minister of some Christian denomination," and that, as appears by the following letter from the War Department, to which your memorialists beg leave to refer, the said sections have been interpreted to exclude from the office of chaplain in the service of the United States "regular ordained ministers" of the *Jewish* faith:

"War Department,
October 23, 1861.

"Rev. A. Fischel, Rabbi, Jewish Synagogue, New York.

"Sir:—Your communication of the 17th inst. . . . has been received.

"In reply, you are respectfully informed that by the 9th section of the Act of Congress approved July 22nd, 1861, it is provided that the chaplain appointed by 'the vote of the field officers and company commanders, must be a regular ordained minister of some Christian denomination.' A like provision, also, is made in the 7th section of the Act of Congress approved August 3, 1861. Were it not for the impediments thus directly created by the provisions of these two Acts, the Department would have taken your application into its favorable consideration.

"I have the honor to be,
"Very respectfully,
"SIMON CAMERON,
"Secretary of War."

Your memorialists respectfully submit that the body of citizens of the United States whom your memorialists represent, numbering not less than two hundred thousand, are unexcelled by any other class of citizens in loyalty and devotion to the Union, that thousands of them have volunteered into the Army of the United States and are, by the provisions of the Acts hereinbefore mentioned, excluded from the advantages of spiritual advice and consolation provided by Congress for their fellow-citizens professing Christianity;

MYER S. ISAACS.

That the said Acts are oppressive, inasmuch as they establish a prejudicial discrimination against a particular class of citizens, on account of their religious belief, and further

That the said Acts, inasmuch as they establish "a religious test as a qualification for an office under the

United States," are manifestly in contravention of Section 3, Article VI, of the Constitution and Article I of Amendments thereto.

Your memorialists, therefore, respectfully pray that your honorable body will take this their memorial into favorable consideration, and that you will in your wisdom cause the Acts of Congress approved July 22nd and August 3rd, 1861, respectively, to be formally amended, so that there shall be no discrimination against professors of the Jewish faith, in the several laws affecting the appointment of chaplains in the service of the United States.

And your memorialists will ever pray, &c.

(Signed)
(L. S.) Henry I. Hart,
President.
Myer S. Isaacs,
Secretary.
New York, December 6th, 1861.
Tebeth 3rd, 5622.

The Board likewise addressed the President of the United States, urging the appointment of a Jewish chaplain to each of the military departments. President Lincoln, while unable to grant the petition, declared his intention to recommend Congress to modify the laws to which the Israelites objected. The Military Committee of the Senate promptly reported a bill amending the objectionable Acts, and this became a law. The following section particularly relates to the subject of the Memorial:

> §11. And be it further enacted that so much of §9 of the aforesaid Act, approved July 29, 1861, and of §7 of the Act providing for the better organization of the military establishment, approved August 3, 1861, as defines the qualifications of chaplains in the Army and Volunteers shall hereafter be construed to read as follows: That no person shall be appointed a chaplain in the United States Army who is not a regular ordained minister of some religious denomination, and who does not present testimonials of his present good standing as such minister, with a recommendation for his appointment as an Army chaplain from some authorized ecclesiastical body or not less than five accredited ministers belonging to such religious denomination.

Several thousand Jewish soldiers had been deprived by law of the comforts and consolations provided for their fellow citizens of Christian faith. Partly to meet this contingency, the Board of Delegates appointed the Rev. Dr. Fischel to proceed to Washington and look after the welfare of Jewish soldiers in the camps and hospitals in the vicinity. Dr. Fischel also urged the adoption of the remedial legislation.

I have made some extracts from his correspondence, which I think will be read with interest, and which illustrate Dr. Fischel's fidelity in the discharge of his duties.

It is somewhat strange that "The Jewish Encyclopædia" in its sketch of Dr. Fischel (Vol. V), entirely omits any reference to his services as chaplain in 1861-2. Indeed, his career is very briefly described, and his association with the Congregation Shearith Israel is overlooked. Dr. Fischel was a fine English speaker and a modest man. When in New York, he was at his prime. He was twice selected to deliver addresses before the New York Historical Society—in December, 1859, when his subject was "The Jews of America," and March, 1861, when he lectured on "The Inquisition in America." Among his most admired discourses were those of 1861, when he spoke so earnestly and in such a patriotic spirit upon the duties of Jewish citizens toward the Union.

Shortly after 1862 he returned to Holland, where he continued to reside with his mother, and there he died.

In his letter of December 11, 1861, to Mr. Henry J. Hart, President of the Board, Dr. Fischel writes:

> Having obtained important letters of introduction to Senators, I started for Washington, where I arrived on Tuesday evening, and went at once to work to obtain an interview with the President. All the influential gentlemen with whom I spoke on the subject assured me that it would be impossible for me to get an audience, as the President's time was altogether taken up with business. The same opinion was expressed by Mr. Nicolay, his private secretary, who even told me that Mr. Lincoln would not have time to read the letter in which I solicited an interview, and that there would be little chance for me to see him before the adjournment of Congress; that, in fact, none but Cabinet Ministers, Senators and army officers could be admitted. Seeing that I could not obtain admission by the usual process, I had to devise a plan whereby the subject could be at once brought under the notice of the President, and in this I was perfectly successful. I called this morning at ten o'clock at the White House, where hundreds of people were anxiously waiting for admission, some of whom told me that they had been for three days awaiting their turn. I was, nevertheless, at once invited to his room and was received with marked courtesy. After having read the letter of the Board and delivered to him several letters of introduction, he questioned me on various matters connected with this subject and then told me that he fully admitted the justice of my remarks, that he believed the exclusion of Jewish chaplains to have been altogether unintentional on the part of Congress, and agreed that something ought to be done to meet this case. I suggested that he might do for Jewish what he had done for the Christian volunteers, and take upon himself the responsibility of appointing Jewish chaplains for the hospitals. He replied that he had done that at a time when Congress was not in session, deeming the subject to require immediate attention; but that, after the meeting of Congress, he would not be justified in taking the responsibility upon himself. Finally, he told me that it was the first time this subject had been brought under his notice, that it was altogether new to him, that he would take the subject into serious consideration, that I should call again tomorrow morning, and if he had five minutes to spare he would receive me and let me know his views. I thanked him for his kind reception and expressed to him my best wishes for his welfare. In the course of my remarks I gave him clearly to understand that I came to him not as an office-seeker but to contend for the principle of religious liberty, for the constitutional rights of the Jewish community and for the welfare of the Jewish volunteers, which he seemed fully to appreciate.
>
> This afternoon I shall visit the hospitals and camps, and as soon as I have anything of importance to communicate I will write to you at once. In the meantime you will agree with me that the two days I have been at work here have not been without useful results.

On December 13 he writes to Mr. Hart:

You have no doubt received my first letter in which I gave the substance of my interview with the President. As he wished me to call again on the following day, I readily availed myself of his invitation, but, much to my regret, he was unable to see me, as he had important public business to transact with the Governor of Indiana and foreign ambassadors. He sent me, however, a note in which he stated that "he is not forgetting my case and will lay it before the Cabinet to-day (Friday)." It may be that some days will elapse before I know the result of their deliberations. At all events, I have succeeded in obtaining the favorable consideration of the President, which I entirely attribute to the excellent letters of introduction submitted to him. All the public officers from the President down to the Members of Congress have too much to occupy their attention, so that, unless an extraordinary amount of political influence is brought to bear upon them you may for weeks solicit an interview without obtaining it. Under these circumstances, I consider myself fortunate in having accomplished so much in a few days.

On December 14 the President addressed Dr. Fischel as follows:

Executive Mansion,
Dec. 14, 1861.

Rev. Dr. A. Fischel.

My Dear Sir:—I find there are several particulars in which the present law in regard to chaplains is supposed to be deficient, all of which I now design presenting to the appropriate committee of Congress. I shall try to have a new law broad enough to cover what is desired by you in behalf of the Israelites.

Yours truly,
A. Lincoln.

The bill was immediately prepared and duly reported by the Military Committee of the Senate with the result already stated. Dr. Fischel had frequent interviews with Senators and Representatives pending the consideration of the bill and met with a very cordial reception. As to his visits to the hospitals he writes (Dec. 20) that the Generals promised him every facility for religious services.

In case permanent provision be made by your Board for a Jewish chaplain for this army, at least until Government provides one I would suggest the following *modus operandi:* (1) that he be required to visit the hospitals daily; (2) that he visit each division of the army once a week; and (3) that a card be extensively circulated in the camps to the effect that Jewish soldiers in camps and hospitals who are in need of personal assistance send a written request to Dr. ——. Every Jewish soldier would then have the opportunity of enjoying the chaplain's services at any time he may wish. The Generals have even promised me every facility for religious services.

In his letter of December 27th, Dr. Fischel says:

There was one death among the Jewish soldiers in the hospital, this week. He belonged to a Pennsylvania regiment, and at once information of his decease was telegraphed to his relatives, who will be here to try to take his body to their city. I passed three days this week in the camp of General Banks' army. It takes considerable time to reach that station, as there is no direct route, and I had consequently to go first to the Relay House near Baltimore, thence to Monocacy Junction, where we changed cars for Frederick, and from that place stages run to the various encampments, which makes the journey as expensive as it is disagreeable. I found in that division some of my former parishioners and other New York Jews, with whom I left my address so that they can telegraph to me, if my presence should be wanted. There was a meeting held this week of "the Young Men's Christian Association," which, being private, I could not attend, but the following information in regard to its proceedings has reached me. It appears that a deputation from other Christian associations has arrived here to coöperate with the former in reference to army chaplains. They complain that the law is not sufficiently stringent to insure a decent class of ministers of that office, that in some regiments no religious service is held, etc. In this they are perfectly right, as I know one New York regiment which has been about seven months in active service, and no general service has been performed on any Sunday since their organization, which is no strong argument in favor of "Christian chaplains." However, they suggested that the law should specify what the duties of the chaplains are, that they should be bound to have weekly services, etc. In the course of discussion, my proposed amendment of the act was alluded to, and a general impression prevailed that the word "Christian" should be retained, and that they should use all their influence to that effect. It was suggested that in case the claims of the Jews be strongly advocated, a provision might be made in their favor by allowing Jewish chaplains for regiments exclusively composed of Jews, but even this few were prepared to agree to. I believe myself that their bigotry will not prevail, as I have made too much headway.

Dr. Fischel continued visiting the camps and hospitals until April, 1862. He requested that prayer books be sent for the soldiers and in many ways he contributed to their comfort. The service was discontinued because the congregations did not respond adequately to the appeal of the Board of Delegates, and, strange to say, there was "a fire in the rear," certain Jewish ministers publishing in the Washington papers a protest against the "unauthorized" action of the Board. Happily, the protest was unheeded, and in due time the signers of the paper became actively interested in the Board of Delegates and in the Union of Hebrew Congregations. Dr. Fischel's report of April 3, 1862, states in some detail his proceedings from the date of his arrival at Washington:

In order to insure the speedy attention of the committee (to the proposed measure) I submitted to them a written statement in which I pointed out the unconstitutionality of the Act and the danger of infringing on the principle of religious liberty in a country containing so many distinct religious denominations. These views I explained more fully, in conversation, to the members of the Military Committee, to a majority of the Senators and to a large number of influential members of the House of Representatives, all of whom seemed to admit the justice of our claims and in every instance promised earnest support. The articles submitted by the President were incorporated in the Army Bill (S. 139) and introduced into the Senate on the 8th day of January, 1862, by Mr. Wilson, Chairman of the Military Committee. Having been informed that there was some opposition to the first of the above clauses because the wording implied a positive repudiation of the Christian religion, it was agreed that in deference to the conscientious scruples of the Christian community the language should be altered and be presented in the following form, viz.:

"That so much of Section 9 of the act approved July 22, 1861, and of Section 7 of the Act providing, etc., etc., "approved August 3, 1861, as defined the qualifications of chaplains in the army and volunteers, shall hereafter be construed to read as follows: 'That no person shall be appointed a chaplain in the United States Army who is not a regularly ordained minister of some religious denomination.' "

The bill containing the two clauses relating to chaplains was then incorporated with another bill and finally passed the Senate (S. 175) on the 12th March, 1862, and although there was considerable discussion in reference to some portions of the bill, not the slightest opposition was offered to the above articles. Considering the enormous amount of business that claimed the attention of Congress, I think we have reason to congratulate ourselves on the prompt attention paid to our claims. In order to test the sense of the House of Representatives on the subject, Mr. Johnson proposed on the 20th of January the following resolution:

"That the Committee on Military Affairs be instructed to inquire into the expediency of changing the existing law as to the employment of chaplains in the Army, so as to authorize the appointment of brigade chaplains, one or more of which shall be of the Catholic, Protestant, and Jewish religions."

This resolution was unanimously adopted, although at the last session a similar motion, proposed by Mr. Vallandigham, was rejected by a large majority. This change in public opinion could only have been caused by the energetic action of the Board of Delegates, and it shows that we have a Government which is ready at all times to listen to the just claims of every class of citizens.

The time occupied in agitating the repeal of the obnoxious law did not in any way interfere with my attention to the spiritual wants of the Jewish soldiers in the hospitals. After having visited the various Jewish divisions of the army on the Potomac, which covered an immense area, with a base over sixty miles long, I concluded to confine my attention to the hospitals in Washington, Georgetown and Alexandria. I very much regret that the suggestion made at the commencement of the war, of having a separate hospital for the Jewish soldiers, was not carried into effect. The expense would have been insignificant, as Government would have provided competent surgeons, medicine and everything except the rent of the house, which could have been easily obtained by public subscription in New York City alone. There would have been sufficient patients to justify that expense, as I found generally from thirty to forty in the hospitals, and had there been a battle on the Potomac, the number would have exceeded one hundred. It would have been duly appreciated by the soldiers, who without exception expressed to me their wish in sickness to be surrounded by their own people and to be buried among their kindred. Most of the Jewish soldiers, seeing that no provision had been made for them, had joined the Odd Fellows and other associations that undertake to return the bodies of the dead to their relatives, and one instance came under my notice in which a messenger was sent from California to recover the body of a soldier who was a member of some associations in that State. In the future, however, there will be no necessity for the Jewish soldiers to go outside of their community for those charitable ministrations, as the passage of the Bill will enable the President to appoint an adequate number of Jewish chaplains for the hospitals. The duties were to me a labor of love, and I look back with satisfaction to the many opportunities afforded me for officiating in that capacity, whilst I have reason to believe that my services have been welcome to many a sufferer.

This record would be incomplete, did I omit to mention the active interest maintained in all the work of the Board of Delegates by Henry I. Hart, its President from the organization (1859) until his death (1863). Mr. Hart was a merchant of the highest standing in New York and was influential in commercial and financial affairs.

After the lapse of over forty years, the perusal of the Fischel correspondence recalls very vividly the momentous events in which the great Lincoln was the principal figure, as typical of the American who loved his country and was near to the "common people." When I saw him at the Executive Mansion, I was profoundly impressed by his grave and serious demeanor as he declared his purpose on some question that interested a previous visitor, and by his tone of happy relief as he then welcomed Mr. Solomons and myself, and especially the little girl presented by Mr. Solomons as "one of his daughters."

Profane hands, even now, touch the ark which holds sacred the memory of the beloved and martyred President. We of the Jewish Historical Society reverently place our tribute of gratitude by the side of the myriad chaplets in honor of the American who was too great to be sectarian, whose motto was "Malice towards none—charity for all," "doing the right as God gave him to see the right," whose idea of atonement was the Jewish inspiration, "let the oppressed go free."

MYER S. ISAACS.

The Jews in Mommsen's "History of Rome."*

"WHEN kings build, truckmen have work to do." The Jews occupy a very small space in the great scientific works of the aged scholar who died a few months since. But this little is of special interest for us, in the first place, on account of the brilliant style of presentation, which with the hand of genius draws a picture in broad outlines, in which all details are grasped in their great connections; and secondly, because an extract from this account was used at the beginning of the anti-Semitic movement by the opponents of the Jews to support their controversy. Mommsen sharply criticised the anti-Semitic movement and fought decidedly against it. In an article directed against Treitschke, published in 1881, he strongly objected to the use of his statement in the "History of Rome."[1] He there added: "Whoever knows my book will testify that it may claim to displease the admirers of the Jews quite as much as their haters." This is true; and if in what follows certain observations are appended to the portions of his book which deal with the Jews and Judaism, the object is by no means petty fault-finding from a Jewish point of view. It would be wholly unjustifiable and only a proof of unscientific thinking if we were to criticise a work like Mommsen's "History of Rome"—a work as great in its merits as in its defects—on grounds so illiberal. But it is not, therefore, superfluous to point out single errors in this field which Mommsen did not enter as an independent investigator.

The Jews, of course, come into consideration for Mommsen only as subjects of the Roman Empire. Their political and legal position in the empire at the time of the monarchy, the importance attaching to them in the conglomeration of peoples in the empire, the development of their peculiar conditions and the useful as well as harmful effects—all of this he presents with admirable clearness. In the description of the Italian-Hellenic state, appearing to us as the work of Cæsar, he first comes to speak of the Jews at some length, and there occurs this much-discussed sentence: "In the ancient world also, Judaism was an effectual ferment of cosmopolitanism and of the national decomposition and in so far was a preëminently legitimate member in Cæsar's state, the policy of which was in reality nothing less than world citizenship, the national peculiarity of which was at bottom

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*Paper in the *Allgemeine Zeitung des Judentums*, February 26.

[1] Mommsen, "*Auch ein Wort über unser Judentum*," p. 9.

[2] Mommsen, "*Romische Geschichte*" III., 550.

nothing else than humanity."[2] It is comprehensible that the anti-Semitic movement, as the hereditary cultivator of true German national sentiments, should have made diligent use of such a statement to fight the "destructive power of Judaism." But the historian does not deal, like so many politicians, with catchwords. For any one familiar with the history of the close of the so-called ancient period, especially for one familiar with the history of the Jews, those words contain only a very correct, comprehensive estimate of the conditions at the time of Cæsar, and they can in no wise be interpreted as a censure. The characteristic feature of the end of the ancient period was the decomposition of nationalities and the leveling of contradictions. The ancient world had outlived itself, and only by this process could the ground be prepared for a new era, for a new culture growing up out of the old. "The ancient world is not acquainted with that which we to-day call the national state. Its state organization either remains far behind it, like the municipal republics of Rome and of Greece, or else it goes far ahead of it, like the monarchies of Alexander and Cæsar; even in the latter, and in antiquity generally, no one thought of a homogeneous civic state, practically coextensive with the linguistic territory which to-day forms the basis of every political formation."[3] Twice did the ancient world experience a complete upheaval, the consequences of which still affect the present day. When the great Alexander in a swift course of victory conquered the whole of nearer Asia to the Jaxartes and the Indus, the great aim of his life was not to bring the Oriental peoples under Greek rule, but to weld together the conquerors and the conquered, to wipe out the difference between Greek and barbarian, to create a new Hellenic nationality and Hellenic culture, embracing all the inhabitants of his empire. What was then enacted in the East had to be accomplished centuries later, when Rome had become the only great power, which extended from Britain to the Euphrates, and when the Roman Republic was definitely transformed into a monarchy by Cæsar. The monarch of this world-power did not continue the work of the municipal Roman Republic, which had long since grown beyond its limits, but he tried gradually to incorporate in his Italian-Hellenic state all subjects of the state on an equal footing. This effort of necessity hastened the decomposition and transformation of the old nationalities which had already begun, and placed the stamp of Italian-Hellenic culture upon this great mass of peoples, and on the other hand transformed this Italian-Hellenic culture by assimilation of matter from those same peoples.

Thus the world-empire could be revived out of the ruins of old Rome, but not on the basis of national, but only of universal citizenship. "Much decay there doubtless was in this revivification. . . . . but it was a decay out of which sprang fresh growth, some of which is still flourishing to-day."[4] It is doubtless a pleasanter sight for the beholder to contemplate a rising nation, having a native culture, than to regard a period which is characterized by a decay of national distinctions. But reflection brings the consolation that at such times the national culture, which has hitherto been closely confined, now grows out of itself, draws whole masses of people within its circle and leads to a higher civilization. It was long customary, even until very recent times, to pay a tribute of undivided admiration to ancient Greece and to regard Hellenism as a period of decay, without sufficiently valuing its actual importance. The same has been the case with the Roman Empire. It does without doubt represent a period of decay; and yet it was precisely through the universalization of the Italian-Hellenic culture, through the living exchange of cultural elements, and through the including of the barbarians within the bounds of civilized life, that it prepared the way for a new era.

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[3] Mommsen, "*Auch ein Wort über unser Judentum,*" p. 6.

In this work, in this joining and balancing of the Orient and Occident, the Jews of necessity had a large share. The whole field of Hellenic culture was at that time overrun by Jews, while on the other hand Judaism was affected by the waves of Greek intellectual life. The literature of the period is "saturated with Jewish elements, and it is the clearest heads and honest thinkers who either as Hellenes seek entrance into the Jewish or as Jews into the Hellenic world of thought."[5] In the Holy Land arose a national Jewish state; here stood the Temple; here was the centre, the home land for those who were scattered throughout the whole empire and even beyond it. But how insignificant was this state in comparison with the Jews in other lands! It is a characteristic of Jewish history—this ever-increasing extent, ever-growing number and ever-increasing importance of the "dispersion," as compared with the mother country, the policy of which was by no means always sanctioned and supported by the Jews of the dispersion. Some of the latter had lived for centuries outside of Palestine, many of them in the great centres of commerce and culture; they had become at home there, had assumed the language and customs of their surroundings and had yet kept their native usages. In an intellectual and a religious sense they were a unit, but not in a political. Wherever they went they found their God, and into the most distant zones they carried the worship of the one Being who rules over all mankind. Thus their increasing extent of necessity promoted the idea of world-citizenship. Later events, after the fall of the Temple, stopped their development and cut off Judaism from without and within. Christianity, the spread of which was materially influenced by the cosmopolitan views of the period, became in the Roman Empire the heir of Judaism in respect to the ideas of world-citizenship and of a leveling of national considerations.[6]

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[4] Mommsen, "*Romische Geschichte*" III., 567.

[5] Mommsen, "*Romische Geschichte*" V., 494.

[6] See Harnack, "*Mission und Ausbreitung des Christentums,*" p. 12.

In the fifth volume of his "Roman History," in the chapter on Judæa and the Jews, Mommsen sketches in bold outlines the development of Judaism—a development which must appear to us a necessary one. It cannot be be wondered at that here, together with much that is correct, even masterful, many errors should be found. Mommsen justly characterizes the theocratic commonwealth of the Jews on their return from exile as an "ecclesiastical non-state," which lasted only as long as a worldly power served as protector or bailiff for it. With justice he terms the Hasmonæan kingdom both the product and the counterpart of the religious theocracy. But he did not attain to a correct valuation of this theocracy. It was not political, but purely religious considerations which brought about the realization of the theocracy, which the Torah makes the centre and foundation of all national life, and which determined the strict separation from older peoples which Ezra and Nehemiah enforced. Ezra's measures, the rejection of foreign wives with their children, the severing of the most intimate family ties, were hard and even cruel; judged merely from a political point of view, they were a mistake, because of necessity they aroused the enmity of the surrounding nations. But the heads and reorganizers of the post-exilic community did not wish to found a state; their aim was purely religious. They started with the conviction that the post-exilic community must first be strengthened within, religiously, and that for this consideration, while they needed a certain amount of political independence, they had to have, above all, a strict separation from the heathen world. These measures did indeed presuppose a foreign dominion, but since the time of Jeremiah the leading spirits of Judaism had grown accustomed to that. Even in Ezekiel's picture of the future the prince appears less as the political than as the worldly religious head. As a matter of fact, the carrying out of the theocratic idea had as a result that, in the great process of amalgamation brought about by Hellenism, Judaism alone maintained itself as an intellectual and religious power and was even able to assimilate much valuable material from Hellenism without itself suffering any loss or change.

Events turned the development into new channels. The persecutions under Antiochus Epiphanes resulted in the glorious rebellion of the Hasmonæans.[7] The freedom of the Jewish religion and, under the stress of circumstances, the independence of the Jewish state likewise, were wrung from the Syrian kingdom by force of arms; the Hellenic party among the Jews themselves was wholly subdued. Opinions differed widely as to the path which was now to be taken. The victorious, warlike high-priestly princes, the priests, officials and military nobility urged a vigorous state organization, and in the weakness of the declining Syrian kingdom desires for power began to rise in the governing circle at Jerusalem. The religion had been rescued by force of arms; in the opinion of the noble faction, the Sadducees, the first care should now be, both for national and religious reasons, to strengthen the military power and the power of the state. The popular party and the intellectual and religious leaders of the people, the scribes, thought otherwise. Religious, not national motives, had caused the rebellion; the strength for opposition and victory had not come from hatred of foreign dominion, but from religious enthusiasm. This party—the Pharisees—were indifferent as regards the foundation of a state; they rejected the desire for power; their chief aim was directed towards the establishing of the theocracy, the strengthening of the religion and of the religious institutions and towards the continuation of the work of Ezra. A Jewish embassy appeared before Pompey to ask for the abolition of the kingdom and for the reëstablishment of the old constitution, and sixty years later another embassy demanded of Augustus the deposition of the Herodians and the incorporation of Judæa into the Roman Empire. Not until later, under the increasing oppression of the Roman domination, did the attitude of the Pharisees change in so far as the national sentiment advanced more into the foreground, as in the Syrian period.

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[7] Mommsen is wrong when he says: "The High Priest of Salem was called from the Temple to the battlefield." Mathathias did not belong to the high-priestly family and was never himself High Priest. Not until 153 A. D. did his son Jonathan receive the title of High Priest.

In the nature of this dualistic, religious-political state organization lay the seed of party discussions. On religious grounds the Pharisees were the representatives of a sound historical development. Because the Torah in their eyes was eternal and inviolable, it was for them no dead letter; on the contrary, to obey and apply it demanded at all times that it be amplified and interpreted by means of textual investigation and oral tradition.[8] The Sadducees rejected all the later growth as not being binding and adhered slavishly to the letter. In religious respects they were an element of immobility, of stagnation.[9] It is with a complete misconception of facts that Mommsen speaks of the "freer manner of thinking and acting" of the Sadducees, which came in contact with Hellenic ideas, or states that the Sadducees excelled "in intelligence."

From the same source as these errors comes another mistake. Mommsen places kingdom and priestly rule in the Hasmonæan state in a certain opposition to each other and identifies the priestly rule with the Pharisaic party. Abraham Geiger has advanced the theory that the Sadducees were the descendants of the priestly family of Zadoc. The hypothesis is incorrect. So much, however, is indubitably true, that the priesthood until the latest period of the Temple was predominantly Sadducaic,[10] and that the leaders of the Pharisees were not the priests, but the scribes. It is a peculiar phenomenon in Jewish history that the religious leadership was only exceptionally in the hands of the priesthood, and that the priesthood only comparatively seldom warmly espoused and promoted religious interests. The religious leaders, the prophets and later the scribes, were often obliged to conduct a difficult fight with the priesthood. It is true that Jeremiah, Ezekiel and Ezra belonged to priestly families, but what they accomplished was not done as priests, but as prophets or scribes. Jeremiah was most bitterly attacked by his companions the priests; the great reform movement of Ezra and Nehemiah was carried out entirely without the aid of the priests. The people assembled for worship outside the Temple, *i. e.*, outside the official precincts of the priests, and gathered around Ezra for the reading of the Law. The accounts carefully avoid calling him a priest, and he is always termed "the scribe."[11] The opinion of later times is shown in the sentence which places a scribe higher than an unlearned High Priest.[12] The priest was of importance only during the sacrifice in the Temple; outside this sphere it was knowledge rather than priestly origin which conferred authority. It is therefore absolutely incorrect to say, as Mommsen does,[13] that the Patriarch, *i. e.*, the head of the seminary and of the Sanhedrin, from the house of Hillel, was for the Jews "without question" the old High Priest, who on account of his inherited priestly dignity governed his co-believers almost like a ruler. The rule of the priests came to an end with the destruction of the Temple.

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[8] See Geiger, "*Das Judentum und seine Geschichte*" I. (2d ed.), 74, and my "*Die Anfänge des Talmuds*, etc., p. 5.

[9] Even Schürer, "*Geschichte des jüdischen Volkes*" (3rd ed.), II., who on page 391 laughs at Geiger on account of his opinion expressed in his article, "Pharisees and Sadducees," that Pharisaism is the principle of progressive development, on page 415 calls the religious point of view of the Sadducees the older, "one might say the archaic point of view."

[10] Chwolson, "*Das letzte Passamahl Christi.*"

All these errors are explained by the representations of the New Testament, which repeatedly speaks of Pharisees, scribes and priests, all in one breath, as the opponents of Christ, and describes the Pharisees as hypocritical, narrow and regarding only external formalities of religion. To this must be added what Schreiner[14] has aptly termed the "Pauline psychology of religion," the opposition to Jewish "law" and to Judaism as a "religion of laws," which came into prominence through Paul. These are elements which must naturally have influenced opinion against the Pharisees, who were precisely the bearers of tradition. In most recent times, even Christian scholars recognize that the books of the New Testament contain no correct estimate of the Pharisees, but that they are polemical writings[15] which present an *ex-parte* case. But when we see how hard it is for Christian theological scholars to rid themselves of inculcated prejudice and draw the conclusions resulting from their admission that the books of the New Testament are polemical writings, we need not be surprised that Mommsen, who did not investigate this field independently, allowed himself to be led astray by erroneous opinions.

One more point may here be emphasized: "No other God was ever so preëminently the God of his people as Jahwe, and no other has ever remained so, without difference of time or place."[16] It is the oft-repeated charge of narrowness and illiberality in the Jewish conception of God —and this again is a view from which Christian theologians have only partly been able to get away.[17] Numerous passages in the Bible testify against their prejudice. The prophets proclaim the all-powerful God, who has formed the universe and created mankind on the earth, before whom nations are like drops in a bucket, who controls the destinies of all men, in whose hands kings and nations are only the instruments of his will. Jeremiah prays: "To thee shall nations come from the ends of the earth and shall say: 'Our fathers have inherited only vain deceit, nothing that is useful.'" Babylonian Isaiah calls God's Temple a "house of prayer for all nations" and expressly combats the idea that the stranger has less value in God's eyes than a descendant of Israel. Isaiah and Micah quote the words of an unnamed earlier prophet to the effect that all nations shall stream together to receive instruction from the God of Jacob; Zachariah and likewise Zephaniah characterize the Messianic era as a time when God shall be universally recognized as the Lord of the world, and so forth. Almost more characteristic is the fact that the prophets regarded their message as going out beyond Israel. Amos turns to other nations before he shows Israel her sins; the Book of Jonah relates a mission to the Assyrians by no means as if it were describing an unusual occurrence; Jeremiah states expressly that he is called as a prophet "to the nations." How far the God of Judaism was from being only the God of his own people is shown in the utterances of the late prophets, especially in those passages in which the choosing of the people of Israel is interpreted to mean especial obligations and responsibilities. Compare passages like Amos iii, 2, or even passages like Amos ix, 7: "Are ye not as children of the Ethiopians unto me, O children of Israel? Have I not brought up Israel out of the land of Egypt, and the Philistines from Caphtor and the Syrians from Kir?" And this universality of the divine conception was never limited or hemmed in by Talmudic tradition. Instead of going into too many details we will here refer only to the Mussaf prayer at the festival of the New Moon and to the Alenu prayer which has become a part of our daily service. That is precisely the difference between the Jewish idea of God and the heathen idea, that although it grew up on a national foundation, yet the conception of a national god was foreign to it and in opposition to its innermost essence.

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[11] Nehemiah, VIII., 9.

[12] "*Tosefta Horajoth*," 2, 10.

[13] "*Romische Geschichte*," V., 548.

[14] See introduction to Schreiner's "*Die jungsten Urteile über das Judentum.*"

[15] O. Holtzmann, "*Die jüdische Schriftgelehrsamkeit zur Zeit Jesu.*"

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[16] "*Romische Geschichte,*" V., 487.

[17] Very characteristic in this respect is Harnack in his new book, "*Mission und Ausbreitung des Christentums.*" He calls Judaism (p. 16) a national religion, and adds the remarkable sentence: "The condition that one must be a Jew in order to be a monotheist was incomprehensible; it lowered the Creator of heaven and earth to being a national god." This statement is all the more surprising because a few pages before he has explicitly recognized that "the Jew felt that he had something to say to the world, and must present a truth which concerned all mankind—the one spiritual God, Creator of heaven and earth, and his holy moral law"; that in the Jewish propaganda everything else retreated to the background before the recognition of God and of his moral demands; and that in consequence the most varied forms and grades of proselytism are to be detected. That is not adherence to Judaism, but recognition of the one God, even if one did not become a formal Jew. For in this Harnack is right: if God was a "national god, he was not the only one," every other nation could and must have another god, which was to admit the existence of other gods.

Mistakes and errors of detail cannot influence the value of Mommsen's work as a whole and the great enjoyment produced by its perusal. The chapter on Judaea and the Jews is the work of an historian who is able to gather details into one complete whole and to place the grand divisions of his subject in their proper relations to one another. It signifies little if a few errors occur while he is so doing. Anyone who is engaged in the study of the Jewish history of that period will find Mommsen's portrayal particularly instructive, because Jewish history is not in his work, as is commonly the case elsewhere, regarded as a separate entity, but takes its place in the history of the great world-empire; because Jewish history is not the point of departure, but rather the consideration of the then known world. If Eduard Mayer with justice sees the foundation and aim of all historical research, even in the minutest detail, only in universal history, that observation is especially true of Jewish history. Its importance can by no means be only a narration of the fate of our forefathers; its value consists rather in a recognition of the religious and intellectual influence which Judaism has exercised and of the counter action of cultural elements proceeding from Judaism and again reacting upon Judaism.

Hermann Vogelstein.

Problems of English Judaism.

FOREIGN JEWS AND THE QUESTION OF RELIGIOUS DISCIPLINE.

From Our Own Correspondent.
London, March 25.

England's foreign Jewish population continues to grow apace, and the effect is seen in the many new problems with which the community is confronted. Although, as compared with America, our numbers are almost insignificant — say, 150,000 foreign Jews and 50,000 native Jews—the difficulties that beset us in assimilating the foreign section are immense. What has recently taken place in Liverpool furnishes an instructive illustration. The Liverpool Jewish community, numbering about 6,000 souls, is under the jurisdiction of the Chief Rabbi of the British Empire, Dr. Adler. His sway is assumed to extend to all congregations in the Empire except the Reform Jews (an insignificant minority), who have never acknowledged his authority, and the Spanish and Portuguese Jews (another insignificant minority), who have their own ecclesiastical head.

One of the most important duties of Dr. Adler is the licensinig of *shochetim, i. e.*, slaughterers of Jewish meat. Anyone presuming to sell meat without his permission would be disqualified. Such meat would be publicly declared by him *trefa*, and none of his faithful followers would dare to eat it. A foreign *shochet* may have brought a license to kill from some rabbi abroad; that license would be useless wherever Dr. Adler's writ runs. The *shochet* must submit himself anew to Dr. Adler's examination and take his authority from him. But though Dr. Adler is recognized as the ecclesiastical head of Anglo-Jewry, there are communities of foreign Jews who disregard his ruling. In London there is a congregation calling themselves *Machaziké Hadas* ("Upholders of the Law"), who maintain that Dr. Adler is not scrupulously orthodox enough. They have a rabbi of their own, who licenses his own slaughterers and butcher-shops. A similar revolt from constituted authority has manifested itself among the foreign Jews of Liverpool, Leeds, Manchester, Edinburgh, Sheffield and Birmingham.

At Liverpool the foreign Jews some time ago appointed their own slaughterer, who had received no authority to kill from Dr. Adler. Thereupon the local board of *shechita* requested Dr. Adler to declare his meat *trefa*. The publication of this prohibition formed the subject, recently, of an important public trial in Liverpool, the like of which has not been heard in England since 1868, when a Dutchman of the name of Schott sued the father of the present Chief Rabbi for injuring his business by declaring his meat *trefa*. In both cases there was a diploma from a *rav* abroad which the English ecclesiastical authorities refused to recognize, and in both cases the authority of the English *rav* was upheld by the judge.

The Liverpool trial has caused great pain to English Jews, who naturally dislike to have their religious affairs dragged into public discussion. But what the community is chiefly concerned about is the attitude of the foreign Jews in this matter. The Liverpool incident is but symptomatic of the difficulty which the communal leaders experience in Anglicising these people and bringing them into line with English Jews. In the course of the trial it came out that the rabbi of the *Machaziké Hadas* was in the habit of granting "get," independently of whether the parties appealing to him had been divorced by civil law. That kind of thing causes trouble, resulting in an increase of the prejudice with which foreign Jews are everywhere regarded. At the present time, when the alien needs all the sympathy he can evoke, this is particularly unfortunate.

At the same time, these strangers at our gates make out a certain case for themselves which is not altogether unreasonable. They say that it is impossible for Dr. Adler and the London Beth Din to supervise questions of *kashruth,* etc., for all England effectively. Dr. Adler visits his provincial flocks about once in three years, whereas rabbinical law requires a *shochet* to be examined as to his knife every thirty days. Hence important centres, like Liverpool, Manchester and Leeds, should have their local rabbis, who could give such matters more regular attention. The foreigners also say that not sufficient importance is attached to the English Beth Din to the *minutiæ* of rabbinical law, and they can have no confidence in English boards of *shechita* which are known to include men who do not themselves eat *kosher.* Even the English-trained minister is far from being a *persona grata* with foreign Jews, who are accustomed to a very different type of spiritual leader—a Yiddish-speaking rabbi, deeply versed in the Talmud, and able to answer casuistical questions off-hand.

That ecclesiastical authority in England is too much centralized, and that the system of one-man government under which the religious affairs of Orthodox Jewry have hitherto been administered is no longer equal to the requirements of our growing population is becoming more generally recognized every day. In England we have no rabbis. There is a Chief Rabbi for all the German and Polish Orthodox Jews, and the rest are mere ministers. There is a growing feeling that the Chief Rabbi should delegate some of his authority to district rabbis—either the rabbis whom the foreign congregations have appointed themselves, or men who have been carefully trained in English institutions for the rabbinical office. Some critics advocate a supreme rabbinical council, with the Chief Rabbi as its head, and local rabbis responsible to it. Some change or other in the present policy of *laissez faire* has become an urgent necessity, and the best minds of the community are at work on the most suitable means to give it effect.

Jewish Surnames.

AN INSTRUCTIVE AND SUGGESTIVE ESSAY ON AN INTERESTING SUBJECT.

I.

THE adoption of hereditary surnames by Jews took place in different localities on various occasions. The first to have taken them seem to have been the Sephardim, who possessed their beautifully sounding surnames centuries ago, and many of whom, in their exile and wanderings, retained them wherever they went. These surnames were not, however, in every case preserved pure and undefiled. In the Mohammedan countries the tendency was to bring them nearer to the Arabic standard. In Italy and other of the Continental states, they were occasionally changed to new ones bearing no resemblance whatsoever to the old. Such was the case with the Disraelis and the Montefiores. In England the first Jews after the Resettlement were Sephardim, who came accompanied by their sonorous Spanish names, and since that date every newcomer, whatever his origin, has immediately on his arrival possessed himself of a suitable civil appellation. The Jews of England have, however, in some instances been guilty of vandalism, and within my own knowledge, I regret to state, such historical names as Martinez, Rodriguez and Rey have been shortened and translated into Martin, Rogers and King.

In the Teutonic countries the adoption of hereditary surnames by Jews is comparatively recent. It was not until 1845 that the governments of the last of the German states took measures to compel their adoption. The decree of Napoleon, and the measures subsequent to it, were considered by those towards whom they were directed as savoring of cruel persecution. Protests were made, but passed unheeded. Recourse was had to subterfuges, but they proved of no avail. Attempts were made to evade the decrees, but they were unsuccessful. The final day fixed for the adoption of surnames arrived, and none were allowed to escape the ordeal. Patronymic surnames, those ending in -sohn, etc., were accepted in many cases. Others took merely fancy names derived from trees, plants, jewels or natural features. In some cases chance was called to the assistance of the undecided. The Bible was opened and the first name hit upon adopted as the future patronymic of the family. In one instance at least the congregation assembled in the synagogue, the rabbi opened the prayer-book, and the first word on the page was taken by the first family, the second by the second family, and so on.

It had been the custom for centuries anterior to the ordinances promulgated by Napoleon for a Jew to have a double name, *Shem Hakkódesh* for religious purposes, and a *kinnui* by which he was known to the world. The *kinnuyim* were chosen for several reasons; on account of similarity in sound, for instance George (Gershom), Robert (Reuben); by translation or similarity of meaning, Freude (Simchah); because the new name was supposed to have some reference to the original bearer of the old Fischel, Fisher (Moses); or by the formation of diminutives, Mirush (Miriam), Koplin, Kaplan, Kaplin (Jacob). These *kinnuyim* were the foundations, in many instances, of the newly-adopted surnames.

Across the Atlantic, Jewish names have undergone still more wonderful metamorphoses than in the Old World. Such lucre-smacking descriptions as Milldolar, Barndollar, Cashdollar, are to be found in the United States, and these have been proved to be Americanizations of Mühlthaler, Bernthaler and Käsenthaler, denoting families originating in Mühlthal, Bernthal and Käsenthal, towns in South Germany. From America also such apparently un-Jewish appellations as exemplified in the two following illustrations have come. It is related that a Polish-Jewish immigrant, recently arrived in New York, in the course of his endeavors to make a fortune had to give his name to a gentleman with whom he was contracting business. His appellation, Yankele, not being familiar to his interlocutor, was transcribed John Kelly, and Yankele of Lodz was henceforth known as Mr. John Kelly, of New York. Under the same circumstances it is stated that Yitzchok became Hitchcock, and the descendants of this particular Yitzchok possibly wonder whence their Anglo-Saxon patronymic was derived. It is interesting to note that etymologically Yitzchok and Hitchcock are the same, the latter meaning little Isaac. Of course these two instances may be apocryphal; they probably are, but they illustrate the origin of many Jewish surnames that would otherwise be inexplicable.

In the earliest years of the world's history, when the population was far more sparse and scattered than it is now, when the system of human government was that of tribes, of clans, of families, there was far less necessity for distinction between personalities. In those days one name was quite sufficient for an individual in most instances, and it seldom occurred that any further designation was necessary. We read of Adam, of Abraham, of Isaac, and of many others who bore but a single name. When, however, numbers had increased to a more considerable extent and the sole description of Abraham or Isaac became insufficient, individuals were distinguished by explanatory additions to their names. We then come across Joshua, the son of Nun; David, the son of Jesse; Elijah, the Tishbite; Judas Maccabæus, Judas Iscariot and others. These descriptions were, however, only personal to those to whom they were in the first instance applied, and were in no sense hereditary. The nomenclature of the people remained in that condition for centuries, and the world was some hundreds of years older before surnames in the modern sense became common in Western

Jewry. During the whole of this period each particular Isaac or Solomon had an explanatory appendix to his name in order to distinguish him from all other Isaacs and Solomons, and in illustration of this custom it might perhaps be useful to quote some of the names borne by English Jews prior to the expulsion of 1290. In the records of that period we find reference to numerous patronymic names; Aaron fil Isaac, Aaron fil Deudone, Aaron fil Samuel, Abraham fil Aaron, Abraham fil Benedict, Abraham fil Benjamin, Abraham fil Jacob, Abraham fil Rabbi, Abraham fil Vives, Bendit fil Mosse, Deulacresse fil Benjamin, Jacob fil Ysaac, Josce fil Leun, Josce fil Manasse, and dozens of others.

Among local surnames are Aaron de Colcestre, Aaron de Lincolnia, R. Aaron of Canterbury, Abraham de Bristol, Abraham de Norwicz, Amiot de Excestre, Benedict de Faversham, Isaac de Joueigny, Ysaac de Russie (probably the first known reference to a Russian Jew in England), Jacob de Paris, Jacob de Westminstre, Deulecresse de Danemarcia, a Danish Jew; Jeremias de Grimesby, Ursel de Bedeford, and also Josco de Domo Samson (Joseph of the house of Samson).

Illustrating surnames of office and occupation we get Abraham Gabbai, a name still borne in the London community; Abraham Vesq (Abraham the bishop), *i.e.* the dayan:[1] Abraham Pernas, Benedict le Puncteur, Benedict Pernaz, Benjamin Magister, Deodatus Episcopus, also dayan; Isaac Medicus, Isaac Magister puerorum, a schoolmaster; Jacob Presbyter, Jacob Scriptor, Moses Nakdan, Samuel le Prestre, also Theobald Convert, William Convert and others, ancestors of some of the Convers families of the present day.

Finally, as surnames derived from nicknames or descriptive of the person are to be found Aaron le Blund, *i.e.*, the fair; Benedict Parvus, the modern English surname Small, Little or Short, or the German Klein; Benedict Lengus, in modern English Long, the progenitor of the Langs and Langes that we know; Deudone cum pedibus tortis, a lame man or a cripple, Duzelina vidua Mossy cum naso, Duzelina the widow of Mossy with the nose, a gentleman whose nose was apparently his most prominent feature; Isaac le Gros—we still have the same surname in the London Jewish community; Isaac Senex, Mosse Juvenis.

Coming to the present-day Jewish surnames we find that the classes into which non-Jewish surnames are divided, namely, patronymic, local surnames, surnames of office and occupation, and nicknames, are all represented.

The first class includes a very large proportion of those borne by Jews, and they are all, with few exceptions, easily traceable. Commencing with Biblical names, and taking Abraham (father of many nations) as the first, we obtain derivatives in Ebril, Abers, Aberl, Aberlin, Aberlein, Abreska, Aberke (in Hungary little Abraham; the termination -ke or -ka denotes an Hungarian or Slavonic origin), Ebermann (the Europeanized form of Abraham + mann) the frequent Abrahams, the plain Abraham, the shortened Braham, Abrahamson, Abromovitch, Abramovitch and Abramovitz in Russia; Abram, Abrams, and also once Babrahams, borne, I believe, by a converted Jew who wished to disguise his origin. In addition, there are Aberzuss (sweet little Abraham) and Aberlieb (dear little Abraham). From Isaac (laughter) we get of course Isaac and Isaacs with various spellings —recently a family spelling the name Izaaks attained some notoriety—Lachman, Sachs, Sacks, Sack, Saxe, Hickman, Hitchcock, and the diminutives Seckel, Sichel and Zeklin. Lachman is also sometimes derived from Leechman (physician). From Jacob (a supplanter) the innumerable Jacobs, Jacob, Jacobus, Jacobson, Jackson, Jacobi, Jacoby; Yokelson (the son of little Jacob), Koppel (little Jacob), and the same name reversed as Leppok; Benjacob Koppelovitch and Kaplowitch, equivalents of Jacobs and Jacobson, Kaplan, Kaplin,[2] and also Kaufman. This last name, being taken for the German word meaning merchant, has sometimes been Anglicised into Marchant or Merchant. No doubt, in some instances it belongs to the class of occupation surnames which will be dealt with later, but it is also in many instances the equivalent through the Hebrew of Jacob + the termination -mann. We also find Koppellmann, a diminutive of the same. It is perhaps in place here to explain the termination -mann continually recurring in the course of this paper. In most Jewish surnames the suffix -mann is a contraction of Menachem, the comforter, given to many Jewish boys born in the month of Ab, just as Sabbathai or the Polish-Jewish Shebsel is often given to boys born on the Sabbath. Kaufmann therefore in most cases equals Jacob Menachem rather than merchant. Mann is also a term of endearment used by mothers when addressing their boys. Kopinski, the Polish, and Scobeleff, the Russian, are also equivalents of Jacobs. Israel (prevailing with God) furnishes Israel, Israels, and Israelson only to Jewish nomenclature. From Joseph we get Joseph, Josephs, Josephson, Yoish, Yosl, Jessel, Joslin and Joskin, all diminutives; Jessop, not often met with among Jews; Jossel, Josselson, Jocelyn in France, and Josephi. From Simeon (hearing) comes the same name used as a surname, and its diminutive Simmel. From Judah, meaning confession, are derived Judah, Jewell (a diminutive), Judelson, a son of little Judah, and the female name Judith. From this name also a very large number of the descendants of the patriarchs derive their surnames, although at first sight the derivation may not seem very patent. It will, no doubt, be remembered that Jacob, when near his death, called his sons around and gave to each his blessing. To Judah he said: "Judah is a lion's whelp. He stooped down, he couched as a lion, and as an old lion; who shall rouse him up?" Basing their authority on this passage, Jews, that is to say the descendants of Judah, in innumerable instances adopted the surname of Lion. In Germany they called themselves Lö, Löwe,

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[1] Recent researches have shown that Le Vesq equals Cohen rather than "the bishop."

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[2] Kaplan and Kaplin are also derived through the Russian from Cohen.

Lowe, Lobusch, Löbel, Löwel, Löblein, diminutives, and Ben-Löb; Leuw in Holland; Leon in France and Spain; Leoni in Italy; Leo, Lion, Lionel the diminutive in England, and perhaps also Lyons, in imitation of the English surname. Leon is also sometimes a local surname, as will be shown later. Others adopted the Hebrew form Ben-Ari. The frequency of zoölogical names among Jews has frequently puzzled students of the subject, some of whom have come to the conclusion that they are altogether without meaning and are purely borrowed.

The founder of the neighboring tribe of Benjamin (the son of my strength) was told that he should raven as a wolf. In the morning he should devour the prey, and at night he should divide the spoil. Hence Wolf in its countless spellings, Lopez in Spanish, Lopes in Portuguese. "Naphtali is a hind let loose," and consequently we have Hirsch, Herz, Hertz, Hart, Harris and Harrison in England; Hertzl and Herschell, German diminutives; Hertzen, the son of Hertz, and Hirschkovitsch and Herskovitz in Russian, names that would occupy many pages in a Jewish directory.

Of Ephraim it was told in Genesis xlvii that he should multiply exceedingly. The symbol of fruitfulness was a fish. The name therefore became the equivalent of Ephraim. This name has also sometimes been substituted for Moses, in allusion to his earliest recorded adventure. The Italian name Menasci is derived from Manasseh, from which is also obtained Manasse. Levi is more often a tribal name than a patronymic, and perhaps ought not to be treated at this point. It gives us Levy, Levi, Levie, Levay, Lavey, Levin, Lewin, Levene, Levien, Lewinson, Levinsohn, Levison, Levenson, Lewinsky, Levinsky, Lewis very often, Louissohn, Lewey, Löwy, Lowy, Loewe, Loewi, Leve, and by a transposition of the two first letters, Elvy. Löwe, translated into English, becomes Lion also. As purely a tribal name we get Halévy and Ha-Levi, and Aleuy and Haliva among the Sephardim.

Issachar was a strong ass couching down between two burdens, and for that reason we count among our names: Achsel, Schulter (ready to bear the burden), and thence through bearan, Bär, Baer, Beer, Bärell, Berlin, Bärusch, Bernard, Berthold, Barnett[3] and Barnard.

Other Biblical names used as modern surnames are Samuel, Samuels, Samuelson, Sanvel, Sanville, Zangwill and Saville; Asher, Ascher, Asherson, Assur and Archer; Solomon, Solomons, Salomon, Salaman, Salomons, Salmon, Salmen, Sloman, Slowman, Salom, Salome, Salomone. All Jewish boys born in the year of Alexander's visit to the Holy Land were named after him. His name became the *kinnui* of Solomon, and hence the Jewish Alexander and Saunders. Jonas, Jones, and Jonassohn from Jonah; from Gedaliah, Guedalla; Lazarus, Ellosor, Lazar, Lazan, and Lewis sometimes, equal Eleazar; Samson and Sampson; Nathan, Nathanson, Bennaton and Bennoson; Elkan and Elkin from Elchanan; Mordecai; Joel; from Elijah, Elias, Ellis, Ellison, Eliason, Eliasaf, and also Elliot and Eliotson, although I have never heard of Jews bearing either of these last two names; Zacharias and Zachariah; Abelson; Aaron, Aarons, Aron, Aaronson, Aronson, Aronovich and Aronoff in Russia; Joshua; from David, Davids, Davidson, Davison, Davies, Davis, Bendavid; Enoch; from Moses, Moses, Moss, Mosely, Mosessohn, Mosesson, Mossel, the diminutive, and Möise, the Turkish form; Emanuel and Manuel. From Menachem we get, in addition to the terminal syllables to a great many other names, the following complete surnames: Mann, Man, Menke, Menkin, Menlin, Mandl, Mendl, Mendel, Mendelssohn, Mendelson, Manin, Monitz and Monnish.

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[3] Barnett, when of Scandinavian origin, means "the child."

Other patronymic surnames are: Phillips and Phillipsohn, sometimes from Philip; Henry, and the Spanish Henriques, which, if derived from Heinrich, mean the home ruler, the ruler of the home—another suggested meaning of Heinrich is "rich in slaves"; Lewis and Louisson; Marks, Marx, Marcus, Marcuson, Marcussen, Marksohn and Marcovitch; Raphæl and Raffalovitch; Anshell, Anschel, Ansell, equalling Angel; Symons, Simmons, Simons, Simmonds, Simon, Symonds; Gabriel and Gabrielson; Pincus; Bensabat, the son of Sabbathai; Benhakok; Joachimson and Joachim; Tobias; Adolphus; Wilks from William; Perez, whence is obtained the name Peru, meaning the son of Peter; Fernandez, the son of Ferdinand. In this class may also be included such names as Barabbas (son of his father).

The second great group into which the surnames borne by Jews may be divided is that which is known under the designation of Local Surnames. The Jews in their wanderings settled or passed through all countries, and with each they have seemingly retained some connection through the surnames that they or their descendants bear. Most of the states of the world have assisted in supplying the names that would fill a Jewish directory; Germany has been especially prolific in the creation of Jewish local surnames. Holland, Poland and Galicia are, however, also well represented, while among the Sephardim numerous names are reminiscent of the Peninsula and Italy. In some cases from the name borne by a family the wanderings of one of its ancestors can be deduced. Berlinsky was undoubtedly adopted by a native of Berlin who settled in Poland; the Dutch names of Van Weenen, Van Oven and Van Praagh, by natives of the Austrian dominions who obtained their names while in Holland; the first came from Vienna, the second from Ofen, and the third from Prague. Holland has furnished the following names to Jewish families: Amstell; De Fries, De Vries and Frieser from Friesland; Leeuwarden; Van Staveren from Stavoren; De Winter and Winter from Deventer; Van Gelder from Gelderland; Helder; Neumegen; Scharl, Van Raalte, Bronkhorst, Van Houten, Winkel, Limburg, Van Vlymen, Van Thal (from the valley); Van den Bergh (from the mountain); Vander-steen (from the hill); Van Buren (from the cottages or boors' houses); Vandersluis, Vandersluys, Vanderlyn, Vander Linde, Vanderlinden (from the lime trees); Van der Velde (from the field); Van Rhyn (from the Rhine); Vandyck and Vandyke (from the cutting); Van de Molen (from mill); Van der Meer (from the lake); Hollander does not always mean a Dutchman, but sometimes one coming from Holland, a small German town.

By far the greatest number of Jewish local surnames in general use have originated in the German states. From Prussia and North Germany come Blanckensee, Rosenberg, Flatau (Flatow), Posen, Posner and Posener from Posen, Schrimm, Woolstone from Woolstein, Königsberg, and its English forms Kingberg and Kingsberg, Landsberg, Birnbaum and its Anglicised equivalent Peartree, Hamburg, Hamburger and Hambro from Hamburg; Hildesheim and Hildesheimer from Hildesheim; Hochheim, Linden, Vanderlinden, a German Jew settled in Holland; Emden and Embden, Bernberg, Schonthal, Summerfield, whence Summerfield—this name has also been derived from the French Somerville—Behrendt, Bresslau and Breslauer from Breslau; Berliner, Berlinsky from Berlin; Bergen, whence possibly Berger, although another explanation has also been found for this name; Dessau and Dessauer from Dessau; Dancyger and Danziger from Danzig; Edersheim, a slight alteration of Edesheim; Eicholz from Eikholz; Friedländer from Friedland; Grünberg and Greenberg, Goldberg; Hirschberg, Hannover, Hollander from Holland; Hirschberg, Kempner and probably Kemp from Kempen; De Lissa and Delissa from Lissa; Lautenburg, Lindow, Landeshut, Mansfeld and Mansfield, Nordheim, Neuhaus, Norden, Neumark and Newmark, Offenbach, Schönberg, Sternberg and Silberberg.

From other parts of Germany we get Altdorf and Altdorfer, Assenheim, Auerbach, Bamberger from Bamberg; Bischofsheim, Bernberg, Bonn, Bingen, Bloomberg from Blomberg; Brunswick, Brunschwig and Braunschweiger, Cleve and Van Cleef from Cleves, the latter through the Dutch; Cassel; Van Duran from Düren; Dreyfus,[4] Dreyfous; Treves and Trier from Trêves; Dinkelspiel from Dinkelsbuhl; Dresden, Dresdner and Dresner from Dresden; Elzas, Elsas, Elsaesser and Elsasser from Elsass; Ettlinger from Ettlingen; Fuld and Fulda from Fulda; Friedeberg and Friedeberger from Friedberg; Friedländer from Friedland; Gold, Golding and Goldinger from Gelting in Bavaria; Guttenberg from Gutenberg in Wurtemburg; Günzberg, Grünberg, Goldberg, Heilbronn, Heilbron, Heilbrun and their equivalent Alfron; Hart sometimes from Hertingen in Bavaria; Heidelberg from Heidelberg; Landau and Landauer, Landsberg; Leipziger from Leipzig; Löwenstein, Van Mentz and Mainzer from Mayence; Mannheim, Mannheimer and Monheimer from Mannheim; Meininger from Meiningen; Nassauer from Nassau; Neustetel from Neustadtel; Nordheim and Nordheimer,

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[4] Another derivation of Dreyfus is from the nickname borne by shoemakers in allusion to the three-legged stools they use.

Neuhaus, Neuburger; Newmark from Neumark; Oppenheim and Oppenheimer from Oppenheim; Pass, Depass, Dupass from Pasingas in Bavaria; de Pinna from Pinne; Ratisbonne, Rosenfeld, Schönberg, Schwabach and Schawabacher from Schwabach; Saalburg, Saalfeld, Sonnenberg, Sonnenfeld, Sachs, Saxe and De Saxe sometimes from Saxony; Schwartzenburg; Strelitzki from Strelitz; Strassburg, Sternburg, Sinsheim, Speyer, Spier, Spiers, Spires, etc., from Speyer; Tiktin, Wertheim and Wertheimer from Wertheim; Wynbergen, Weinberg, Warburg, Wetzlar, Worms, De Worms and Wurmser from Worms and Wittenburg.

The Austro-Hungarian Empire supplies in addition to Strauss and Osterreicher, meaning Austrian, the following names among others: Van Adelberg from Adelsberg; Breslau and Bresslauer from Breslau; Broady from Brod and Brody; Budweis, Boss from Bosinga; Crawcour, Krakawer, Krakower and Krakowsky from Cracow; Freudenthal, Friedländer from Friedland; Gratz, Goldberg; Lunzer possibly from Linz; Neuhaus, Prag, Prager, Praeger and Van Praagh from Prague; Rubenstein, Rosenberg, Sternburg, Wiener and Van Weenen from Vienna. From Silesia are derived Schlesinger and Schlessinger. It will be noticed that certain names, such as Rosenberg, Grünberg and Neuhaus recur frequently in a gazetteer of the German states.

From Poland come the names terminating in -ski, denoting place of origin, and of similar value to the prefix de in French, von in German, and van in Dutch. In addition to such names as Velensky, Willenski and Wilenski from Wilna; Warschawsky from Warsaw; Lubinski from Lubin; Lublinski from Lublin, we derive from Poland Warschauer from Warsaw; Kalisch, Kalischer, Kaliskie and probably Carlish from Kalisz and Kutner from Kutno. From the name of the province itself we get Poland, Pollock, Polack, Polak, Pollak, Poole, Pool and De Polacco.

Albert M. Hyamson.

The Book World.

A MUCH DISCUSSED NOVEL DEALING WITH MIXED MARRIAGES.

Unto Each Man His Own. By Samuel Gordon. London: William Heinemann. 316 pp.; price, 6s.

The Yoke; a Romance of the Days when the Lord Redeemed the Children of Israel from the Bondage of Egypt. By Elizabeth Miller. Indianapolis: The Bobbs-Merrill Company. 616 pp.; price, $1.50.

Russia at the Bar of the American People. By Isidore Singer, Ph. D. New York: Funk & Wagnalls Company. 296 pp.; price $1.50.

Publications of the American Jewish Historical Society: Number 11. Philadelphia: Published by the Society. 238 pp.

SOME months ago Mr. Samuel Gordon read to his fellow-Maccabæans in London passages from his forthcoming novel and thereby secured for that work an amount of gratuitous advertising which must have made him the envy of his literary brethren. He chose a chapter which presented no flattering picture of rich British Jewish society and precipitated a heated controversy in the Jewish press of London as to the truth and propriety of his portraiture. With that controversy we are not concerned, except to remark that the Maida Vale *cotérie* described by the author is not, unless by strained implication, to be taken as typical of wealthy British Jewry, and that, while equally vulgar new-rich individuals constantly figure as non-Jews in the pages of non-Jewish novelists of manners, those Jews are extremely ill-advised who quarrel with a writer of their own faith for using the same freedom in the choice of his literary material that is accorded to the artist in whatever field—except by fanatical critics.

The real significance of "Unto Each Man His Own" lies in its discussion of the question of mixed marriages. The hero is a brilliant young Jewish journalist, enthusiastically devoted to the cause of his people, who woos and marries a high-souled Christian girl. The wife cheerfully embraces the faith of her husband, taking up the routine of orthodox household observances and public religious duties, even conciliating her grim old Russian mother-in-law and winning the commendation of the East End community in which she finds her new home. But a few months of life as a professed Jewess convince her that she must always remain a Christian at heart, and so keen is her sense of the impossibility of her position that she has recourse to the desperate expedient which is outlined in these words of her stolen interview with her former vicar—once an undeclared suitor:

"You require plainer words, Mr. Kenneth?" she went on feverishly.

“You shall have them. I did my utmost to assimilate my husband's religion, and I failed. And now, however much I struggled against the feeling, it seems to me immoral and ungodly to remain under one roof with a man who goes on considering me his wife, and expects me to be one

Yours faithfully
Samuel Gordon.

THE AUTHOR OF “UNTO EACH MAN HIS OWN.”

with him in all the outward aspects of marital existence, when all the time I am convinced that no inner spiritual partnership is possible between us. Even in the sacredness of the marriage vows which we exchanged did I fail to find sufficient warrant for our remaining together. How could ours ever become a legitimate union when our souls would never embrace one another? There are other reasons besides, Mr. Kenneth," she said, flushing, as her hand went to her heart where the young fluttering life was gently but persistently prompting her in her recollections, "there are other reasons, but the one I mentioned is probably strong enough to insure your corroboration. Well, do you think the angels have sufficient cause for tears? . . . .You will be amazed when I tell you my real object in coming here. You will be shocked, just as I was shocked when it first came home to me a moment or so before you entered this room, when you understand how great my despair must be that my brain should ever have fashioned such a plan. You will—oh, I cannot go on," she moaned, burying her face in her hands.

"Try," he urged her gently.

"Mr. Kenneth, I love my husband," she continued, obeying him mechanically; "and—oh, God, would that it were otherwise!—I believe that he loves me. I would go away and, apart from the wound I may be dealing him, I should be leaving him captive in a galling, useless bondage the fetters of which he may have to drag about with him for years without number. Or else the thought of it might drive me to end his servitude in a manner for which even he himself would probably not bear me any gratitude. No, there was only one way, according to the law of this country, of setting him free during my lifetime. I should have to furnish him with cause to charge me with conjugal faithlessness, and then the law would set him at liberty. It would make no difference that the cause was only ostensible and not real—of course I knew myself better than to think that I could ever be capable of the last. I also knew that there was only one man whom I could trust to help me in my deceit—on these terms. Yes, Mr. Kenneth, that is why I came to you. I came to you to ask, persuade, nay, tempt you, if need be, to take me away from my husband. I was mad enough to think that you would sacrifice your ambitions, your prospects, your career—because the scandal would mean that, would it not?—and merely at the bidding of an unfortunate woman who thought that at one time she was something to you and whose sorrows have made her frantic. And you thanked me for coming!"

The clergyman lends himself to the plan; Clauston secures his divorce and marries within the faith, and (we are left to imagine) goes on with his projects for the unifying of Judaism, strengthened in his lifework by his union with a true Jewess.

Mr. Gordon has in this novel so well depicted the dangers of mixed marriages, the powerlessness even of strong affection to reconcile age-long racial and religious differences, that it is a pity that he should have weakened his thesis by his method of presenting it. For certainly the author must appeal in vain to readers who think clearly for sympathy with Ellen's insane course in seeking to free her husband from the incubus of an unbelieving and unhelpful wife, at the cost of a good man's reputation and her child's disgrace. The extraordinary nature of the plot produces an effect of unreality in what would otherwise be a book to be read with more than the usual interest that attaches to a "religious novel."

There are some passages that relieve the rather depressing general tone of the novel; one such is Carroty Solomon's tale of the money-lender and the cemetery, which is worth quoting entire:

> A per-center, which of course is a money lender, died. Died?—Died!—and there was an end of him. Now what do you do with a dead man? You bury him. So his sons went to the Holy Society for the disposing of the dead and said they wanted him buried and how much would it cost, that is to say, how much the plot of ground for the grave in the cemetery would cost? The grave in the cemetery, said the Holy Society for disposing of the dead, would cost twenty thousand roubles. So the sons of the dead man made a great outcry and, arguing, they said: "Last week Reb Chananya the cornfactor died, a man thrice as wealthy as our father, and you charged him only a hundred roubles for the grave." Answered the Holy Society for the disposing of the dead: "This Chananya was a God-fearing man and gave charity in his life-time with both hands; but your father was a skinflint and ground the faces of the poor, and therefore he must make up for it after his death. And unless you pay twenty thousand roubles we shall not allow him to be buried among the congregation." So, crying woe and misery, they went and told their tale to the Rabbi. Now the Rabbi was wise and shrewd, and withal a man who loved a joke.
>
> Answered he: "Aye, twenty thousand roubles is indeed a large sum of money. But what can I do? Over the Holy Society I have no jurisdiction—they can charge what they please. Still, as I shall put it to you, you shall see that, even if you pay twenty thousand roubles, it will be a great bargain." "How so?" they asked eagerly. "Well," said the Rabbi, stroking his beard, "you know, I presume, that it is written in the Talmud that on the day of resurrection all people shall rise except those who were usurers and per-centers during their lives." And the sons replied that they did not know, and were sorry to hear it. "You must also know," continued the Rabbi, "that this burial-ground of ours cost us fifty thousand roubles. Consequently, when the other dead arise, your father will remain in sole possession of the burial-ground, and a piece of land which is worth fifty thousand roubles will become his property by the payment of twenty thousand. Say, is not that a wonderful bargain?"

The deliverance of Israel out of the hand of Pharaoh is a theme which might well daunt the novelist, but Miss Miller has ventured to weave a romance into the threads of Bible story, and with such success that the figures in her tapestry give us the illusion of life, in spite of the centuries that separate them from us. The story follows the sorrows of the Israelites through the last few years of their bondage—dealing, however, particularly with the fate of a Jewish maiden and her Egyptian lover—to their time of triumph when the Lord overwhelmed the chariots and horsemen of Pharaoh in the Red Sea. While historical authorities are generally followed, and pictures of the civilization of the period of the Rameside dynasty are attractively drawn, there is no labored effort to reconstruct the details of the life of that time, and the reader's interest in the narrative is not thwarted by long archæological disquisitions, but is maintained unflaggingly from cover to cover.

The plagues of Egypt invite to "fine writing," but Miss Miller has resisted the temptation to strain for an effect beyond her powers; nevertheless, the smiting of the first-born is recorded in a chapter exceptionally impressive from its simplicity of diction. Moses appears but little, but the majestic personality of the Lawgiver is well indicated. Two love-stories run through the book, and in the incidents by means of which they are developed and in the mazes of court intrigue which cross and recross the track of the narrative the reader may find entertainment—not uncomfortably blended with instruction.

Under the editorship of the director of "The Jewish Encyclopedia" records and documents bearing upon the Kishineff massacres have been collected in "Russia at the Bar of the American People" in a form which makes them readily available for reference. The collection includes a well-written account of the riots of last spring, a record of the mass-meetings held in this country to protest against the outrages and of the action taken by the Independent Order of B'nai B'rith, as well as the most consecutive story yet published in this country of the trial of the rioters.

The introductory chapter by the Rev. Dr. Emil G. Hirsch, on "The Future of the Russian Jew in America," is very interesting and suggestive. He predicts that the descendants of the refugees "will mold the character of the synagogue and its ambitions in the Western world," and he warns the German Jew that neither in wealth nor intellect can he count upon maintaining his supremacy in the face of the abilities and aspirations of his Russian co-religionist. He points out, on the other hand, the evil effects of segregation, urban crowding, the clinging to the jargon—in short, of all the Russian Jewish tendencies which are opposed to the Americanization of the immigrants. He counsels ignoring any line of cleavage between Russian and German, saying: "The interests of the German Jew in this land are identical with those of the Russian." And this is his vision of the future:

> We have no doubt that the new day about to break will show the Russian-American Jew as a man of power, with mind well stocked and judgment well trained, with sympathies well refined for all that is good, true, and noble, with loyalty most intense for the best that America calls its own; a citizen well worthy of the prerogative of the sovereignty which American citizenship confers; a Jew deeply conscious of the beauty, the reasonableness of his faith, the historic duty that birth from Jewish parents imposes. Though perhaps in his religious symbols he will display somewhat of a romantic spirit, and though when he bethinks himself of Zion his heart will throb with profounder emotions, his proclamation will withal ring with the eternal verities to which the prophets were the first to lend word, and in behalf of which Israel, as the martyr witness, had often to forfeit ease and give up life itself. The Russian Jew—then the American Jew—will not refute the prediction which the earlier German reformers treas-

ured, that, after all, in America, Judaism will experience a renaissance full of promise for all humanity.

Ten papers read at the eleventh annual meeting (February 12, 1903) of the American Jewish Historical Society have just been issued in book form. They are "Switzerland and American Jews," by Solomon M. Stroock; "Phases in the History of Religious Liberty in America, with Special Reference to the Jews," by Max J. Kohler; "The Jews of New England (other than Rhode Island) Prior to 1800," by Leon Hühner; "The Jews and the American Sunday Laws," by Albert M. Friedenberg; "The Jews of Chicago," by H. Eliassof; "New Matter Relating to Mordecai M. Noah," by G. Herbert Cone; "Note on Israel Gomez and Lewis Moses Gomez, from an Old Family Record," by Miss Elvira N. Solis; "Report of the Committee on Collections of the American Jewish Historical Society," by Joseph Jacobs; "Items Relating to the History of the Jews in New York," by N. Taylor Phillips; "The Trial of Francisco Maldonado de Silva," by George Alexander Kohut.

Perhaps the most interesting subjects treated are Mr. Cone's and Dr. Kohut's; the one because of the literary curiosity in Noah arising from Mr. Zangwill's well known story, the other by reason of the lofty heroism of the Peruvian Jewish physician who laid down his life for his faith. His martyrdom at the hands of the Inquisition is thus impressively described:

> Thus arrived the fateful day, January 23, 1639. It was a sight splendid and gruesome in the extreme. The preparations were costly and elaborate, involving fifty days of uninterrupted labor, holidays included. Great masses of people, from within forty leagues of the capital, were gathered to witness the solemn and impressive pageant, and even prisoners who had been under trial for Judaizing and had been acquitted were permitted to attend as spectators. One by one, after the bright-robed procession of soldiers, priests and princes had come to an end, the doomed *relajados,* clad in *sanbenitos,* and all, except the obstinate de Silva, carrying green crosses, filed mournfully by, eleven brave *judaizantes* marching to the funeral pyre. The very last in this dismal company was Francisco Maldonado de Silva, a Nazarite indeed, pale and emaciated, a mere bundle of bones, his long hair and beard forming a halo about his head, with the precious little books he wrote fastened about his neck—in mockery as it were—who, when the death sentence was read, exclaimed:
>
> "This is the will of the Lord. I shall see the God of Israel face to face!"

The Drama.

SHAKESPEARE IS NOT THIS SEASON A STRANGER IN NEW YORK.

WITHIN the month students of the acted drama (in which classification it is unfortunately impossible to include more than a small fraction of the theatre-going public), have had exceptional opportunities of witnessing Shakespearean productions. In the same week three of the great dramatist's plays, "Hamlet," "As You Like It" and "Much Ado About Nothing," were played in three different theatres; and the fact that they were presented before audiences not remarkable for their numbers, considering the quality of the representations, should not be lost sight of when the usual hue and cry is raised, at the end of the season, against the wicked managers, who have no regard for art, but only for the dollar.

"HAMLET" AT THE KNICKERBOCKER.

During the four weeks' run of Mr. Forbes Robertson's "Hamlet" the Knickerbocker Theatre has been a happy—a moderately, not overwhelmingly, happy—exception to the season's rule of thinly peopled playhouses. The managers may congratulate themselves on the financial issue of this success; the public ought to congratulate itself, and be grateful to Mr. Forbes Robertson, because at least one noble artistic pleasure was afforded to New York before the winter finally made up its mind to end. Nor must this individually personal manner of speaking be taken to imply any slight upon either Miss Gertrude Elliott or "their London company," as set forth upon the programmes.

As to these latter, any company of players which essays "Hamlet" thereby collectively dares criticism. In all probability neither New York nor London has ever seen a presentation of this supreme masterpiece upon which a reasonably attentive spectator could not write a column of strictly justifiable criticism exclusively made up of fault-finding observations. The perfect, or nearly perfect, performance of "Hamlet" is still postponed until that millennium of dramatic art for which we all devoutly pray, as our fathers prayed before us. And, indeed, one possible element of intellectual delight in seeing this play may be found in a certain exercise of the imagination wherein the spectator hears his own private emendation of this piece of elocution, or sees himself improving that detail of gesture, half a dozen times in every act. In Mr. Robertson's presentation it is no more than fair to say that few such mental improvements were suggested, while the pathetic mania of Miss Gertrude Elliott's Ophelia really formed one of the brightest artistic features in the whole effect.

FORBES ROBERTSON AS HAMLET.

Still, "Hamlet" is peculiarly a play in which success or failure is decided by the protagonist, and to Mr. Robertson's treatment of the part the memorable success of last month was due. This was an eminently sound and sensible treatment, finely appreciative, and yet without the suspicion of pedantic super-subtlety; for this player evidently has at heart the canon that a dramatic interpretation is not what the student-actor can see in it, write about in it, and discourse upon for the benefit of his friends and press-agents, but simply what he can show across the footlights. Thanks to nature, Mr. Robertson is physically able thus to present everything he has any artistic right to show. His features are by no means those of a matinee idol—far too ruggedly strong in the sterner phases, and never, alas, too sweet for anything—but always strong enough and potentially sweet enough to carry his meaning. Above all, this assumption of his was a demonstration of histrionic breadth; others among our more successful Hamlets may have surpassed him here and there in a pose—though, surely, very seldom—or in the musical delivery of this or the other famous passage; his manifest triumph was in the consistent, continuous elaboration of a clear and poetically effective impression, begun when he silently bowed to the throne and took his lower seat, in the first act, and finished when he died upon the throne in the last, with—"the rest is silence." As to those peculiarities of stage business which Mr. Robertson has adopted at traditionally disputed points, the tapestry portraits, whatever else may be said of them, seem less unpleasantly anachronistic than the more conventional lockets, while the death on the throne, after slaying Claudius, symbolically corrects a palpable incompleteness of poetic justice which weakens the more usual ending of the tragedy.

THEODORE ROBERTS.
As Leonato in "Much Ado About Nothing."

MISS MATTHISON'S ROSALIND (DALY'S).

Into her Viola this charming actress carries some of the melancholy of her Everyman, to the regret of some critics who seem to look for a frolic demeanor in the maid who must woo another mistress for the man she loves. There is a touch of wistfulness, too, in her impersonation of the bewitching heroine of "As You Like It"; and if it is hard to find justification in the text for such a reading of the part, it is easy to waive the point and dwell rather upon the excellences of this newest Rosalind. To exceptional advantages of face and figure—almost indispensable to the realization of this part—in Miss Matthison is united the possession of a voice of exquisite sweetness and charm. There is in its melodious cadences that quality which would make commonplaces eloquent and which lends new beauty to the stately Elizabethan speech. This Rosalind is not a hoyden; in her gayest moods of banter with Orlando she remembers how many fathoms deep she is in love, and the remembrance tinges her frank comradeship with maiden bashfulness. Miss Matthison is not a slavish imitator of precedent, and her conception of the character, if not thoroughly consistent, is admirably executed and wins cordial appreciation. It is not possible to speak very highly of most of Miss Matthison's associates in the cast. Mr. Ben Greet delivers the lines of the melancholy Jaques with taste and judgment, but, as was the case in his Malvolio, rather overaccentuates the part. The only other member of the company who seems to understand the speaking of blank verse is Mr. C. Rann Kennedy, who is cast as Oliver.

"MUCH ADO ABOUT NOTHING" (PRINCESS).

Mr. Sydney Rosenfeld's Century Players made their first appearance in "Much Ado About Nothing," and deserved better of Fate than to be forced by bad business to disband after a very brief season. This production was much more evenly balanced than that at Daly's. If there was no actress in it who could be compared with Miss Matthison, there were few members of the company who were not to be commended for intelligent reading of their lines. Miss Jessie Millward's Beatrice may vaguely suggest the twentieth instead of the sixteenth century, but it is sprightly and natural, and the womanliness of the character is not obscured by exaggeration of its outward shrewishness. William Morris is a sturdy and manly Benedick, and Theodore Roberts a stately and impressive Leonato.

"MAN PROPOSES" AT THE HUDSON.

Another of the Mrs. L. B. Walford style of English village plays has been tried at Mr. Harris's handsome Forty-fourth Street Theatre. Mr. Ernest Denny has used the same general setting as Mr. Herbert Henry Davies in "Cousin Kate," and by the unpretending simplicity of his theme and its treatment disarms criticism; otherwise the hackneyed motive of brotherly sacrifice embodied in Lord Wykeham's renunciation of his love in favor of the scapegrace Ken—with truly theatrical disregard of the happiness of the girl in the case—would come in for disapproval. But with this conventional fault condoned, there is in the piece much that is mildly entertaining. Mr. Henry Miller as the new Lord Wykeham, misunderstood and maligned by neighborhood rumor, reconnoitering his future place of residence in the guise of a doctor's assistant, acts with quiet humor, and the village gossips are an engaging quartette. Miss Dorothy Hammond lends the charm of a piquant personality to the not very attractive part of the heroine. Miss Barrymore, in "Cousin Kate," has succeeded Mr. Miller.

The Editorial Survey.

LEGISLATION against the Jew for no reason except that he must be opposed; the persecution and murder of men, women and children simply because they are Jews; the expatriation of good men because they worship God according to the Mosaic law—these are not signs of Jewish popularity and could not be taken as evidence that Judaism is the religion of the future. But in the face of this negative evidence a rabbi in France gives to the Jewish religion that hopeful place. Rabbi Louis-Germain Lévy, of Dijon, is the prophet. He thinks that "Judaism, holding no tenet which the freest intelligence fails to accept, exerting its whole effort towards the highest development of humanity, individual, social and cosmic, satisfies the severest exigencies of contemporary science and conscience. Thus Judaism has become, and ought to become, the religion of the twentieth century. It will suffice if it be stripped of practices, institutions and customs which have their *raison d'être* in other times and places, but which to-day are fossilized and are therefore encumbrances and shackles. Judaism, thus relieved of all that is mere dead weight, will present all the characteristics necessary to religion in general and to modern religion in particular; it will be a religion provided with all essential organs, and, at the same time, it will be a rational religion, and one for the laity."

While this optimistic forecast is being circulated in France, the Rev. Dr. Voorsanger, of San Francisco, gives to the Jews of the New World his articles of faith:

> I believe in one God, present in nature as law, in science as truth, in art as beauty, in history as justice, in society as sympathy, in conscience as duty.
>
> I believe in the Bible as the expression of God's will through man; in prayer as the devotion of man's will to God, and in the church as fellowship of those who try to do God's will in the world.
>
> I believe in worship as the highest inspiration to work; in sacrifice as the price we must pay to make right what is wrong; in salvation as the growth out of selfishness into service; in eternal life as the survival of what loves and is loved in each individual; and in judgment as the obvious fact that the condition of the gentle and the generous, the modest, the pure and the true is always and everywhere preferable to that of the cruel, the sensual, the mean, the proud and the false.

A correspondent, taking these three articles of faith as his text, writes us an interesting essay, in the course of which he says:

> With all respect to one of the foremost Jewish theologians of this country, I doubt whether Dr. Voorsanger's own father would have been able to discover his personal God of the Bible in these three articles of faith of his scholarly son. Romantic rigid orthodoxy on the one hand, Kant's "Critique of Pure Reason" on the other; between these two extremes American

Judaism floats from the shores of the Atlantic to those of the Pacific. The heads of the Jewish Theological Seminaries of Cincinnati and New York are preparing, at the present, handbooks of Jewish theology, and the laymen must suspend judgment until the publication of these two works. Modern Judaism indeed badly needs a "*Moreh Nebukim Lazeman*" to guide it safely through the perplexities of agnosticism and religious indifference to a rational understanding of the problem of life, with Judaism as an historic background and a deep-rooted belief in an Almighty Creator as a basis.

* * *

Peter Danzer died in Brooklyn a few weeks ago. He was a respected citizen and a member of St. Mary's Roman Catholic Church. When it became evident that there was no hope for the man, the parish priest was sent for and gave the sufferer absolution and comforted him and his family in the painful moments which followed. The soul of the departed was to be helped along on its journey to a blissful future with a solemn requiem mass when, by chance, the priest discovered that Danzer had been a member of a secret order—not one of the Church organizations. That changed matters to such a degree that the celebration of the mass was forbidden and the Church authorities refused to bury the body in consecrated ground.

This whole story was enlarged upon by a Jewish writer, who, after quoting the heartless utterances of the priest, drew a harrowing picture of the distracted daughter imploring the high Church dignitaries to permit the family to bury its dead in consecrated ground. "Thank God," the writer says, "there are no 'princes' in the Jewish community who can act in such a barbarous manner, and we should be proud that such occurrences do not disgrace the Jewish people."

If this were true we would fervently join in the thanksgiving, but it is not. The Freemason and the Odd Fellow, alive or dead, receive the same treatment at the hands of the Jew as is accorded the Son of the Covenant; there is no ban against the secret society man, but there is one in some Jewish communities against others. One case is so like that in Brooklyn that it will bear relating here. It may not be typical and we know of instances where a different spirit was shown, and until we hear of similar occurrences we shall be glad to believe it the only case.

A young man, born of Protestant parents, married a Jewess. The man was never a believer in Christianity, never went to church, and to all intents and purposes was a Jew. The couple were married by a rabbi, and their children reared as Jews. The man sickened and died, and when his wife wished to bury her husband, the father of her Jewish children, the fathers of the Jewish community arose in their might and said: "No! He was not born of Jewish parents; he cannot be buried where the dust of Jews reposes." The poor woman had to bury her dead in a Christian cemetery, and there she and her family have erected a memorial which, to those who know the circumstances, not only marks the resting place of a good man, but stands as a monument to bigotry and heartlessness.

All this did not take place in Russia.

nor in a land where the barriers between Jew and Gentile are insurmountable: but in free America, in the Empire State.

The Brooklyn case was the result of the narrowness of a radical Romanist; the other case showed that some men who appear to be enlightened and liberal are still blind to the beacon which lights to the brotherhood of man, towards which the ship of Israel should be steering.

* * *

It was a year on the last day of Passover since the love of the White Czar for his people made itself manifest at Kishineff, a year since the world was shocked to discover that the days of butchery by order of rulers and representatives of rulers have not passed by, and that the State papers, sermons and lengthy letters pertaining to the prevention of conflict and the preservation of perpetual peace which have come from time to time from the Czar and his servants were empty words. In many households where Kaddish was said on the anniversary for a member who was butchered on that day of blood, prayers were offered also for other members of the family who were serving the Czar as soldiers at the front. The Jew, remembering his father or mother or friends killed because of the Russian's hatred of the Jews, with visions of his childhood's home wrecked and the household treasures destroyed or stolen by ruffians who sang the praises of the Czar while they carried out the diabolical orders, could hardly be expected to grow enthusiastic in the cause for which he carries arms. His is a hopeless lot. In peace he is the victim of the power for the strengthening and upholding of which he is shot at in time of war.

Yet, strange to relate, innate patriotism conquers, and he serves his master with as much devotion as the Jew-killer who marches next to him in the ranks. His service is hopeless, and no prize for bravery can ever be his. To become conspicuous because of his soldierly qualities would invite the displeasure of his superiors, and to fall below the standard established by these ruffians in uniform would mean unendurable punishment. Tens of thousands of these men who wear the Russian uniform and face all the hardships and dangers of war without the gleam of hope of reward entertained by their comrades; who, even wounded in the hospitals or dead on the field, would be recognized only as despised Jews, thought of Kishineff on the anniversary. The whole civilized world sympathized with them. Recalling the scenes of Kishineff and remembering the farce which followed in the form of the trial of the murderers, remembering that the same forces which brought about that butchery are still at work preaching the doctrine of extermination of the Jews, one must admire the Jew in the Russian army and agree with the writer who said that the only Russians who possess the real "Christian" spirit are the Jews.

* * *

In his address at the meeting of the Jewish Theological Seminary on March 20, Dr. Schechter said:

In the days of yore, when Babylon formed the centre of Jewish civilization, and the eyes of the whole of

Israel were turned toward the banks of the Euphrates and the Tigris for instruction and enlightenment, they met twice a year at the two great seats of learning, Sura and Pumbedita, to fight the battles of the Torah until every obscurity was made clear and every law fixed, removing thus the least stumbling-block from the path of Israel.

Since the immigration in large numbers of our Russian brethren to this country and the renaissance of Jewish life and Jewish science which has been its natural consequence, more than one writer and public speaker has compared New York and Cincinnati to Sura and Pumbedita, the East River and the Hudson to the Euphrates and Tigris of old Babylonia. Palestine, Babylonia, Spain, Poland and the United States—these are indeed the five successive centres of the evolution of the spirit of Judaism from 2250 B.C. to the year 1904, and there is a great probability that our country will, in the course of the twentieth century, witness the final phase in the development of Israel's destinies. American Judaism can therefore be congratulated upon having among its foremost spiritual leaders a man with a splendid mental equipment, joining to deep, sincere religious feeling a fearless spirit of investigation. Prof. Schechter is by no means what the common people call a leader of Orthodoxy. He feels himself more attracted toward Elisha ben Abuya and Baruch Spinoza than toward Moses Isserles and Samson Raphael Hirsch. A man of his genius and broad views cares as little for the training of ignorant, ham-eating toy-rabbis as for the education of narrow-minded kitchen-rabbis who consider the ritual supervision of *kosher* butchershops as their principal clerical function. The head of the Jewish Theological Seminary of America and his chief professors conceive of Judaism as an historic growth and respect its religious traditions and customs in the same way as enlightened Englishmen respect the monarchical traditions and customs of their fatherland.

* * *

The croakers and fault-finders who for several years have taken pleasure in writing obituary notices of the Independent Order of B'nai B'rith will find by reading the article in this issue by the Hon. Simon Wolf, its President, that the Order has still much to live for and that funeral orations and lamentations because of its demise are uncalled for and premature.

Mr. Wolf has said repeatedly since he was called to fill the place made vacant by the death of Leo N. Levy that he would remain President for only one term. It is too early in the day to discuss that question, but when the time comes, when the various plans for the uplifting and the improvement of the immigrant have taken form, when the order will have profited by his advice and taken steps against the missionary and the swindlers who make the ignorant immigrant their victim, Mr. Wolf will probably reconsider his determination for the sake of the cause in which he has been a valiant soldier for many years.

It is evident from the views expressed on that subject that Mr. Wolf understands the missionary question and sees that some force must be brought to bear against it, lest it disrupt many homes. If he can enlist the services of the brotherhood at the head of which he stands in this work, if with their aid he can drive the missionary from his field of operation among the most ignorant, whom he labors to win away from their homes and families by bribes and other ignoble measures, he will have accomplished enough to make him worthy of still higher honors.

* * *

The Christian Church is not a realm for logical research. From the first pioneers of the doctrine of the Trinity to Dowie, from Rome on the Tiber to mortgage-crowned Zion, it is rich in inconsistencies. But if men are more happy, if they are better citizens, husbands, or brothers because of their Christianity, let them remain what they are. If by making them Christians they can elevate the savages in the dark places of the earth, let them carry on the work of Christianizing; but to ask a man to join the Church in America which bears the same name as that which hounded him in Europe, to plead with him to follow the leadership of spiritual guides in this country whose brethren in other lands justified the severest measures against the Jews and did their share towards their degradation is to make demands which no thinking person can consider seriously. It is to win these people over to Christianity that the missionary puts forth his whole strength. When by means of bribes ranging from candy for the baby to coal for the shivering family some of these people are lured into the mission house, a victory is recorded to the credit of the missionary. The Emanu-El Brotherhood, newly organized, is doing its share towards fighting this pernicious influence in New York, but there is room also for the B'nai B'rith, and no work ever undertaken by that body, not even its activity in behalf of the Jews in Roumania in the days of Peixoto, will reflect more lasting glory on the order than a determined stand against the missions.

* * *

We are naturally gratified that our efforts in the direction of making this a good and wholesome publication are being appreciated. Among the congratulatory messages which our March number called forth were these:

Mr. Louis Marshall says:

> I have observed a decided improvement in your publication since it has been under the new management. The articles are interesting and comprehensive; the subjects touched upon are vital, and the information offered, accurate. The illustrations constitute a most attractive feature.

Prof. Gotthard Deutsch, of the Hebrew Union College, in the course of a letter on the subject, says:

> THE NEW ERA ILLUSTRATED MAGAZINE is certainly a credit to Jewish journalism. Its articles are of the highest standard, and its illustrations are both instructive and well executed. I congratulate you on this achievement and wish you all success in your enterprise.

Rabbi Montague N. A. Cohen, of Tacoma, says:

> Your paper supplies a long-felt want. A beautifully illustrated and well-gotten-up family magazine.

From another Western rabbi, the Rev. Bernard M. Kaplan, of Sacramento, Cal., comes the following:

Permit me to congratulate you most sincerely upon your especially attractive and interesting March number.

The London "Jewish Chronicle," in a recent article, referring to THE NEW ERA ILLUSTRATED MAGAZINE, says:

America has now a very fine Jewish magazine, which will compare in variety of interest and general excellence of production with any of the larger magazines produced in England or America.

"The American Israelite" pays us this compliment:

THE NEW ERA ILLUSTRATED MAGAZINE for March is the best issue of a Jewish monthly ever offered to the public.

The Jewish Historical Society.

TO THE EDITOR OF THE NEW ERA ILLUSTRATED MAGAZINE:

Sir: Volume XII of the proceedings of the American Jewish Historical Society will be distributed among its officers and members on or before the thirteenth annual meeting in 1905. Most of the members are American-born Jews imbued with the progressive American spirit which claims and has the right to claim the full assimilation of each and every citizen of this country with the latter's political, economic, social and intellectual life. Would it, then, not be a worthy Bar-Mizwah celebration of the Society if it became an integral part of the American Historical Society, sacrificed its separate existence upon the altar of American patriotism? The history of the Jews of Alabama (if the collection of biographical notes about a few eminent Jews of old and recent date, the minutes of the dedication of some country synagogue and the copying of local grave inscriptions can at all be called Jewish history) is a part of the general history of Alabama, and the Historical Society of that State should take care of it. The American Jewish Historical Society did the rough pioneer work with laudable zeal and splendid success; but, this having been done, it should give up its spirit of separation, which, in spite of their modern, up-to-date appearance, hovers over its meetings. Let us rejoice that our ancestors were freed from their political, social and economic seclusion. Why should we of this soil of the free with our own hands establish spiritual ghettos? S.

New York, March 27, 1904.

[The objects of the American Jewish Historical Society have not yet been accomplished. It has taken years to develop general interest in the organization, and to kill it now or to encourage its amalgamation with a non-Jewish society would be a crime. "To be a good American citizen," we said recently "should be the highest ambition of the Jew who lives in this country." It is a text on which we shall always enlarge, but belief in its truth does not make us blind to the fact that Jewish organizations must be maintained, and that veneration for things Jewish must be encouraged in the young and the indifferent. The American Jewish Historical Society has done more than to collect papers of the character quoted, and its aims are higher than the advocate of amalgamation knows. What the organization does as a Jewish body its members could never accomplish as individuals in a society composed for the most part of non-Jews.—Ed.]

The Old and the New Synagogue.

To the Editor of The New Era Illustrated Magazine.

Sir: Although the world is making progress in all spheres of activity, it is certain that spiritual growth is not keeping pace with the miraculous strides of civilization in material affairs. The truth of this may be surmised from the fact that a great number of enlightened Americans prefer to pass their Sunday mornings in the company of a newspaper, rather than attend church. The same may be said of those who support with their purses the synagogues known as Temples. If it were not for the Jewish women and children who attend service in these synagogues on Saturdays, many a rabbi of this country would find his congregation willing to hear him in the pulpit only two or three times a year—on New Year, the Day of Atonement and the Feast of Weeks. It is not so, howéver, with attendance at synagogues known to be under the Orthodox wing of Judaism. These places of worship, to draw an audience on Saturday or any holiday, merely need a musical cantor to chant the prayers; and if he is assisted by a tolerably trained choir, the synagogue is sure to have a good attendance, if not to be overcrowded.

To judge from this, it would seem that the East Side synagogues of New York compared favorably in religious spirit with the synagogues of old. But it is not so. The synagogue is a Jewish institution whose existence the Talmud traces back to the day of King Hezekiah, or probably as early as the time of Samuel. Josephus shows that Jerusalem, during the high festivals, contained as many as 2,500,000 Jews from foreign lands, who visited the Temple. For the accommodation of such great numbers, places of assembly had to be provided. Such quarters were designated "Houses of Assembly," which is the equivalent for the Greek term synagogue. According to this, the Talmudic estimate of 480 synagogues having been destroyed at Jerusalem by Nebuchadnezzar ought not to be considered wide of the mark.

The synagogues of old were not only places of worship, like most of the modern East Side synagogues, but the rooms connected with them were used as courts of justice for the local sanhedrim. Travelers were also received in the synagogue, and children were instructed there, the elders acting as superintendents of the schools.

Contrasting the elders of the modern East Side synagogues with those of olden days, one is disgusted to behold the way in which the moderns not only neglect to superintend the religious training of the children, but actually stand in the way of such as volunteer to impart religious instruction without price, only asking for the free use of the synagogue. What wonder, then, that Christian missions flourish in the heart of New York's Ghetto? The slight religion these missions instil into the minds of the infants they harbor is naturally nullified by their Jewish parents, who after all have enough feeling for Judaism to defend their mother faith. As they do not give these children the proper Jewish training, the result is that their boys and girls grow up into Jews who have no love either for Judaism or any other faith. For all that, the services at the average East Side synagogue are well attended. The fact remains, however, that because of this good attendance, the leaders of the synagogues assume a self-satisfied air, as if all was well, and hence there was no need for worrying about the future. But to face the truth, it must be admitted that these synagogue officers would be made to realize their responsibilities more fully if their attendance were as small as those of the Temples. For then, like the Temple officers, they would find that the only way to justify the existence of their synagogues was by carefully teaching the children in the synagogues the faith which they consider true.

Maimonides in his religious code, the "*Yad-Hachezakah*," points out that in olden times the ruler of the synagogue, called *Rosh Haknesseth*, although in conformity with the Talmud teachings he had to be elected by members of the synagogue, still must be duly examined by delegates from the Great Sanhedrim, who certified that he possessed all the necessary qualifications for his office. How about most of the rulers of the present day synagogues, the number of which in New York City alone reaches almost the traditional 480 that Jerusalem had? Does the status of the present day synagogue show that the average synagogue ruler possesses the necessary qualifications for such office? Any one intimately acquainted with Jewish conditions will, if unprejudiced, have to say emphatically, no.

Of course, the Great Sanhedrim, which had the right of finally deciding on the qualifications of the synagogue ruler, is no more in existence. But this by no means justifies the attitude of the average modern synagogue president or trustee, which seems not, but nevertheless is, dictatorial toward the rabbi. If the synagogue is a religious, and not a business institution, then why should commonplace lay officers be permitted to usurp the authority that rightly belongs to the rabbi of every synagogue? So egotistic are most of the modern synagogue rulers that the influence of rabbis, with few exceptions, is almost next to nothing. In the hundreds of synagogues situated on the lower East Side of New York City there is not a rabbi to be found who feels himself strong enough to concentrate his energies upon centralizing the religious community with a view to providing all Jewish children with the necessary religious training, before they grow up to an age when religion appears to them to be of no use. The need for such a rabbi or rabbis in Greater New York is a crying one; but the rabbi's time is taken up so much with catering to the pleasures or whims of his godless rulers, that instead of being a religious leader in the true sense of the word, he finds himself a poor helpless follower of those who rule by the right of Baal, and not Jehovah.

S. P. FRANK.

New York, April 1, 1904.

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An Anthology from Rabbinical Literature.

SELECTIONS MADE BY THE REV. DR. MAX SCHLESINGER.

VI.

WOMEN'S INFLUENCE.

ISRAEL'S redemption from Egyptian bondage, so R. Akiba expounded, was brought about by the pious and devoted women of that age. Pharaoh and the Egyptians had cunningly planned the extinction of Israel. To accomplish their plan they resorted to two devices: they endeavored to break the people's spirit by imposing hard labor upon every man in Israel, and they tried to destroy Israel's home-life by keeping the men away from their houses and compelling them to live in the fields, the quarries and brick-yards. But the women of Israel zealously guarded the sanctity of their homes; they went out to their husbands and sons and brothers and lovingly cared for their comfort; they encouraged and cheered them, and thus surrounded them with a happy home-life even in the midst of their hardships, so that they never gave way to despair.

(Exod. Rabba, sec. 1, Sota p. 11, b.)

MIRIAM, THE PROPHETESS.

Israel's affliction in Egypt had reached its climax. Pharaoh's most cruel decree had gone forth: "Every son that is born ye shall cast into the river" (Exod. i, 22). There was consternation, gloom and sorrow in every Israelitish home, and especially in that of Amram and Jochebed. All were depressed and mournful, only Miriam, who went through the house singing and joyful and elated. She confidently prophesied to her parents: "A son shall be born to you and he will be the redeemer of our people." When Moses was born the whole house was flooded with a strange and supernatural light. Father Amram was overjoyed and, kissing Miriam's brow, he said: "Thy prophesy, O my daughter, is sure to be fulfilled." But after three months they were compelled to place the new-born child in a little ark and intrust him to the mercy of the waves. Then Father Amram tapped Miriam on her forehead and said: "O my daughter, where is now thy prophecy?" Miriam, however, held fast to her prophetic vision. She went out and patiently stood on the brink of the Nile, watching her little brother in his ark and confidently waiting for his rescue. Soon Pharaoh's daughter came down with her maidens. She noticed the little ark, and pointing it out to her maidens, said: "There must be one of the Hebrew children." When the maidens perceived that she intended to save the child, they said: "O princess, in all the world it is observed that, if the King ordains a decree, though nobody else should obey it, his children and they of his household scrupulously obey it; wilt thou disregard the decree of thy father?" They had scarce spoken, when the angel Gabriel smote them and they fell to the ground. Then the princess herself stretched forth her arm, and, behold, it marvelously lengthened till it reached the ark. (From this we learn that every arm stretched forth in charity is lengthened and made far-reaching.) When she opened the ark and saw the crying babe, her heart was touched with pity; she resolved to save the child and called some Egyptian women to nurse him. But the child refused to be nursed by the Egyptian women. This was Miriam's opportunity. Modestly she approached the princess and said: "Shall I call a Hebrew woman who will nurse the child?" And the princess said: "Go and do so." Quick as the wind Miriam hastened to her mother, and Jochebed had her beloved child restored.

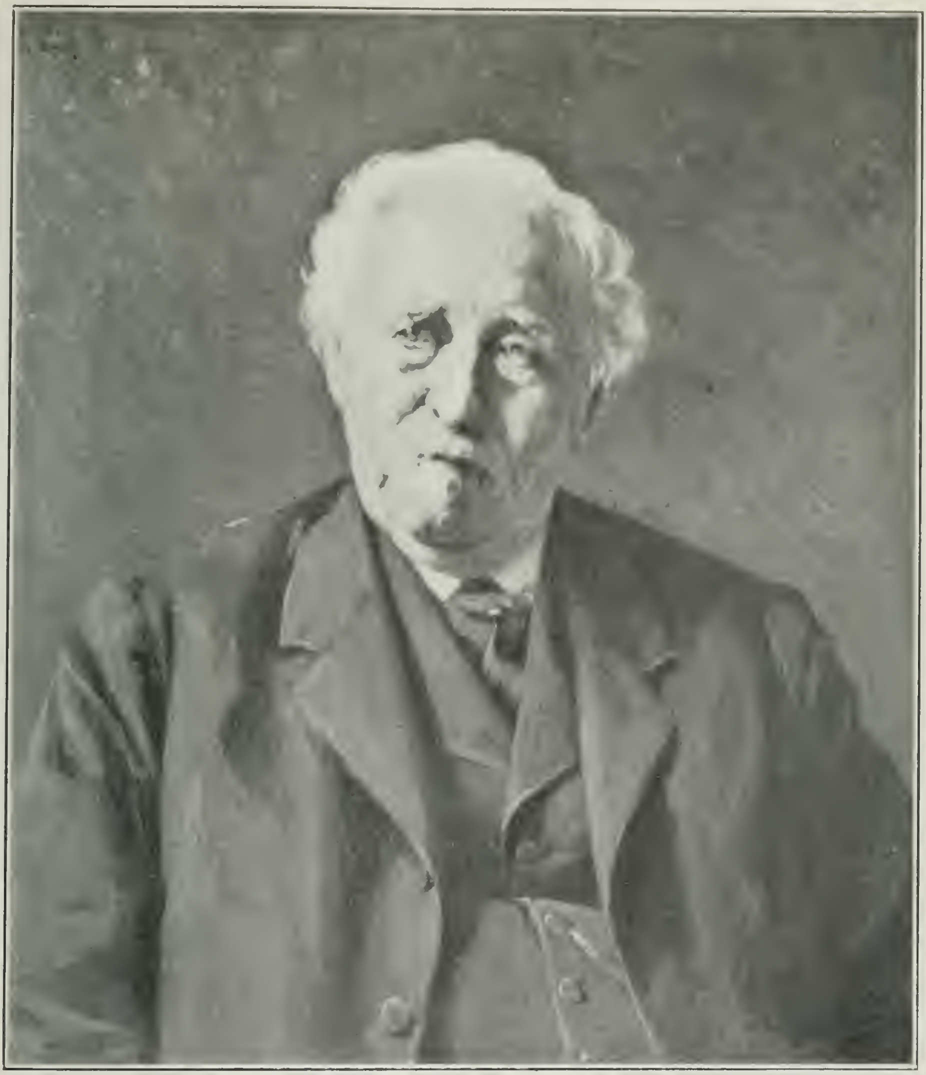
(Sota p. 13, a. and p. 12, b.)

SERAH, THE DAUGHTER OF ASHER.

When the time for Israel's deliverance from Egyptian bondage drew nigh, all the people busied themselves with preparations for their journey, and gathered up the presents of gold and silver they had received from their neighbors. All were full of joyous expectations; Moses alone was careworn. For three days and nights he had searched all over the country for the bones of Joseph. Without them Israel could not leave Egypt, for Joseph had adjured the children of Israel, saying (Gen. l, 25): "God will surely visit you and ye shall carry up my bones from hence." At last, on the third day he met Serah, the daughter of Asher. She was a very old woman; she had survived all the generations from the time that Israel came to Egypt, and, as a pious and devoted mother in Israel, she faithfully preserved all the traditions of her people. When she noticed how tired and careworn Moses looked, she asked: "My lord Moses, what aileth thee?" He told her: "For three days and nights I have searched for the bones of Joseph and cannot find them." "Come with me," she said, "and I will show you where they are." She led him to the Nile and pointed out to him a certain spot. "Here," she said, "they placed Joseph's remains in a metal chest and lowered it to the bottom of the river." This was done by the advice of the sorcerers and magicians, who told Pharaoh: "If you wish that this people shall never depart from Egypt, see to it that Joseph's bones cannot be recovered, for without them they cannot go forth." (Another opinion is that they sunk Joseph's body into the Nile, that its waters might be perennially blessed.) Moses wrote the ineffable name of the Most High on a potsherd, threw it into the river and exclaimed: "Joseph, Joseph! Thou knowest how thou didst adjure Israel; now, do not retard the redemption of the people." Forthwith the metal chest rose to the surface and Moses took possession of it.

Others say that Serah, the daughter of Asher, led Moses to the labyrinth of the royal tombs, where Joseph's mummy had been deposited. At the entrance of the labyrinth were two brazen dogs, so constructed by Pharaoh's sorcerers and magicians that, as soon as anyone approached, they began to bark; and their barking was so loud and piercing that it was heard all over Egypt. But Moses hushed them quickly. "Mind," he exclaimed, "God Almighty has decreed in regard to real dogs that 'against any of the children of Israel not a dog shall move his tongue' (Exod. xi, 7). How much more in regard to you, who are the creatures of mortal man." He entered the labyrinth and was greatly bewildered, for there were many tombs. He therefore called out: "Joseph, Joseph! The time has come of which thou hast spoken, saying: 'God will surely visit you.' If thou wilt make thyself known, it is well; if not, we shall be free of our oath." Forthwith Joseph's tomb began to shake and tremble. Moses went in and took from it the chest containing the bones of Joseph. During Israel's forty years' wanderings through the wilderness it was carried side by side with the Ark of the Covenant whithersoever they went till they came to the land of Canaan. When people asked: "Is it right that the ark of the dead should be side by side with the ark of the living God?" they were told: "Yes, for he whose bones are in this chest has ever obeyed what is written on the two tables of stone kept in the ark of the Lord."

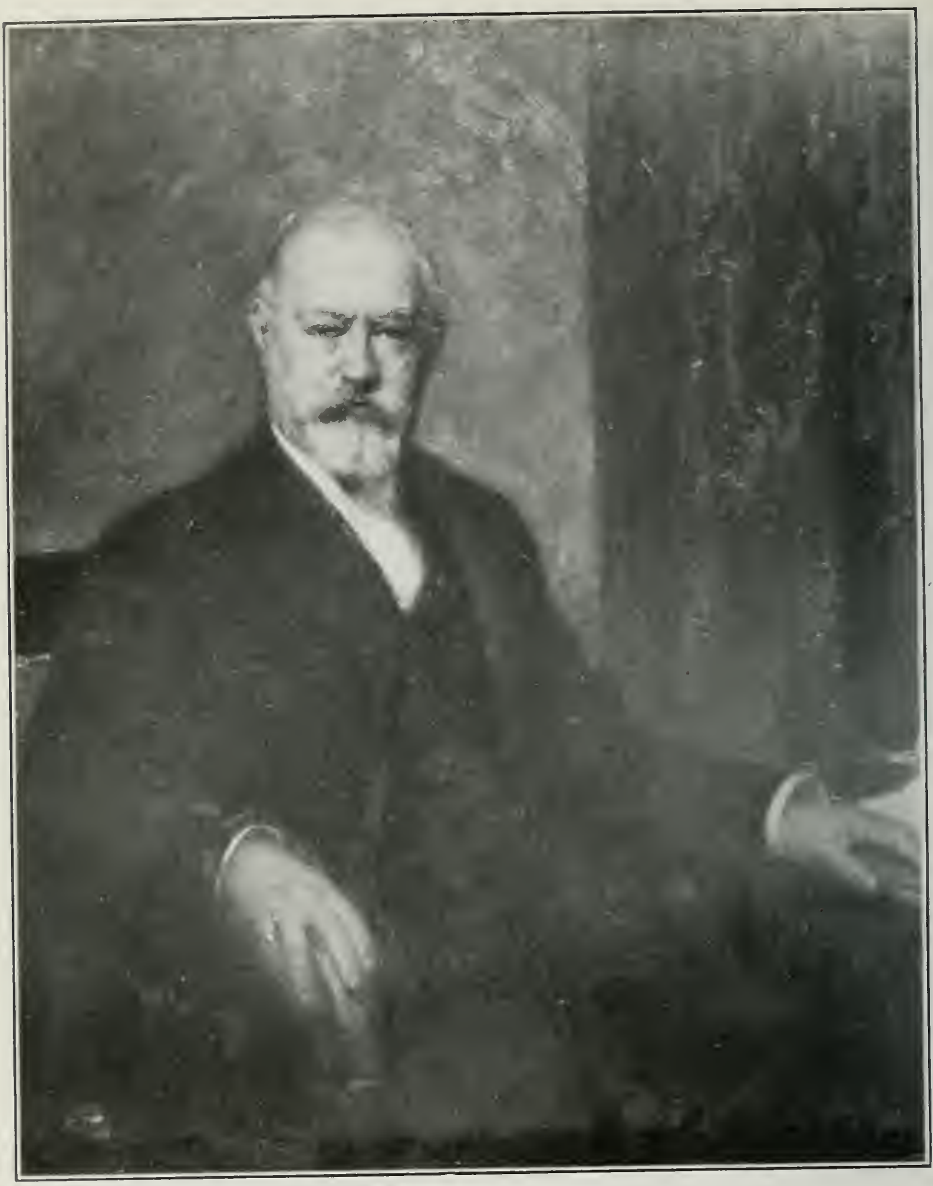
(Deut. Rabba, sec. xi; Exod. R. sec. xx; Pesikta, Beshallah; B. Sota p. 13, a; Yalkut sec. 227.)



PORTRAIT OF MR. MOLLOY.

By Henry Mosler.

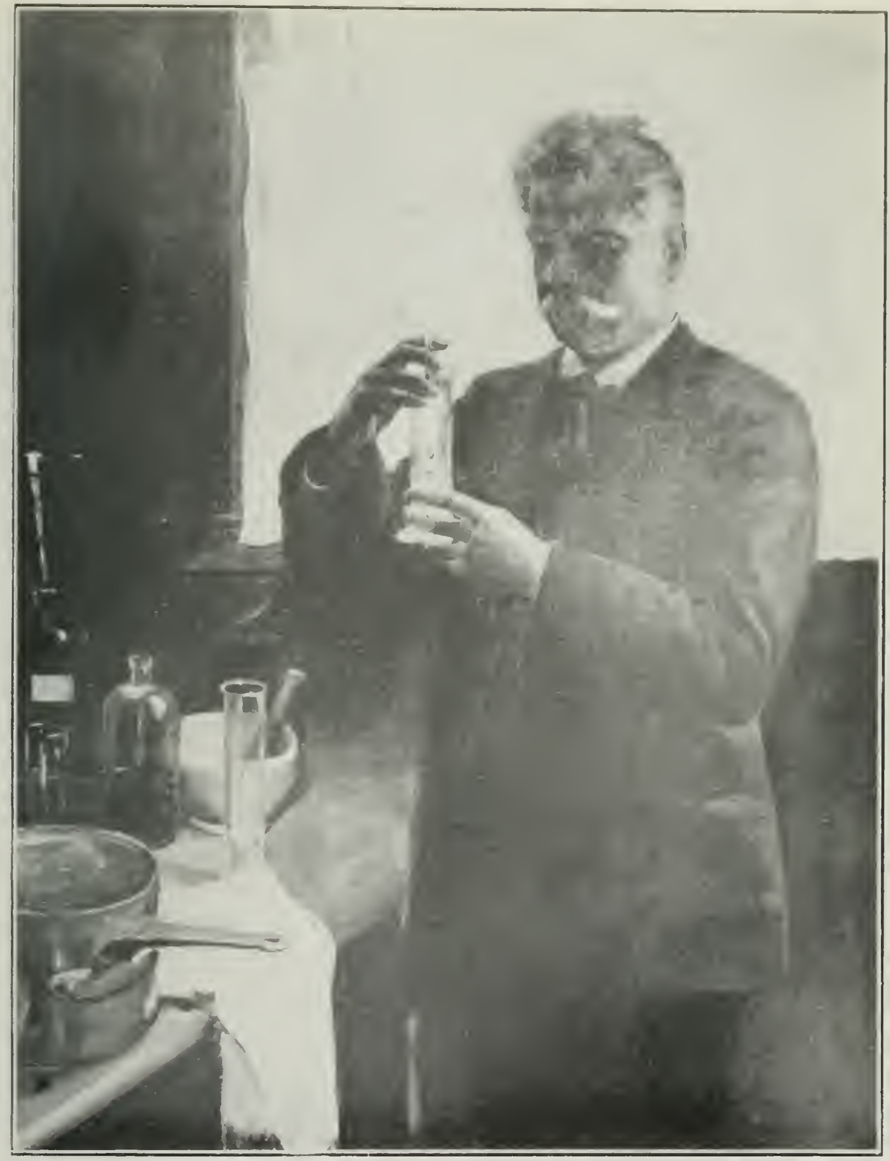
Portrait painters are largely represented in the spring exhibition of the Society of American Artists, at the Fine Arts Building in West Fifty-seventh Street. The only work of Mr. Mosler shown there is the one reproduced above. A New-Yorker by birth—he was born here in 1841—the artist has been for a considerable part of his life a dweller in the Middle West, having lived both in Cincinnati and Nashville. He was art correspondent for "Harper's Weekly" in the Civil War and later pursued his art studies in Europe. He is now a resident of New York. Mr. Mosler's work has won him many honors in many lands. He is an Officer of the French Academy, Chevalier of the Legion of Honor and an associate of the National Academy of Design. His painting, "Le Retour," was purchased by the French Government for the Musée de Luxembourg in 1879, and many others of his works are in American and foreign galleries.



PORTRAIT OF JACOB H. SCHIFF.

By Louis Loeb.

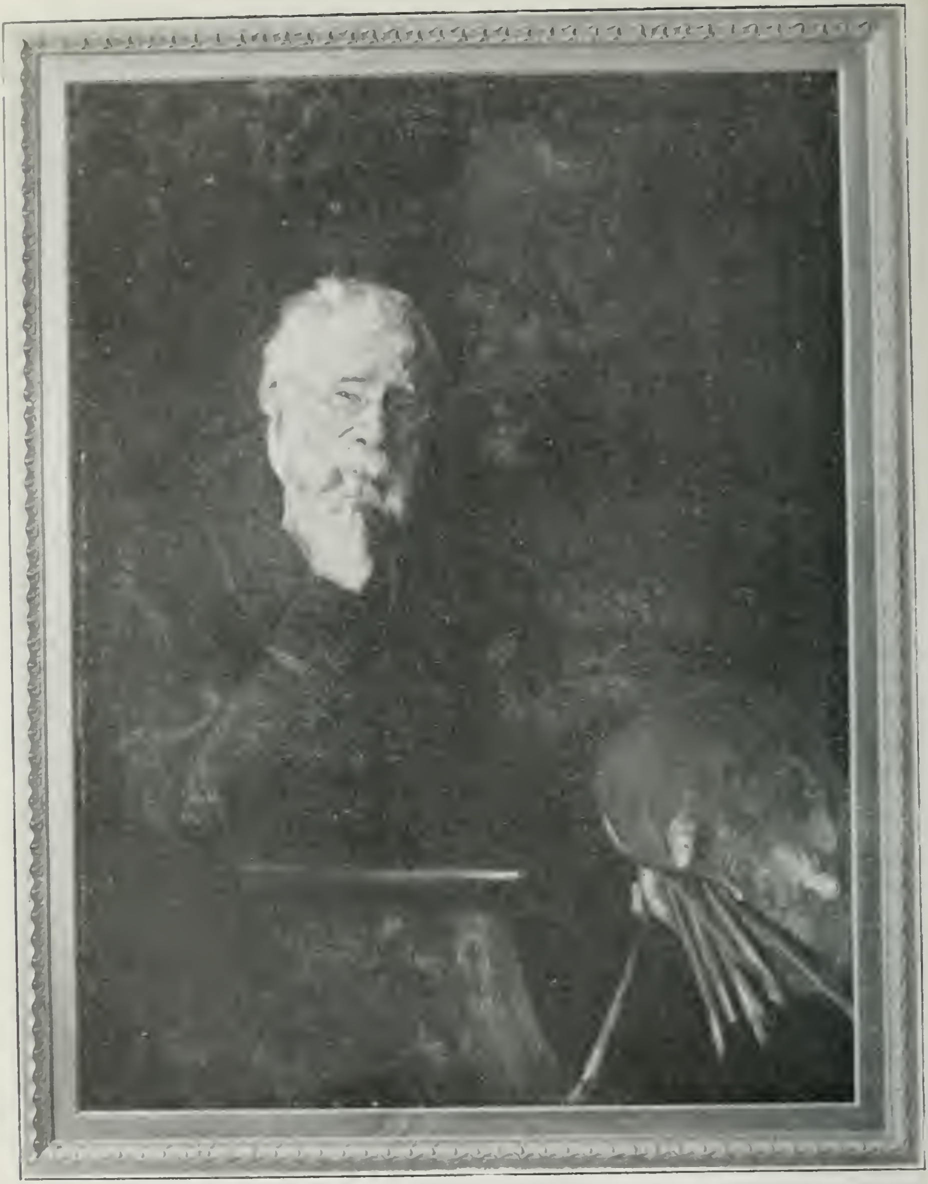
The painter of this portrait, which is the property of the Semitic Museum of Harvard University, is a native of Cleveland. He studied under Gérome in Paris. Among his honors are: Honorable mention, Paris Salon, 1895; third medal, Paris Salon, 1897; two silver medals, Pan-American Exposition, 1901. He is a member of the Society of American Artists, the Architectural League and the Lotos Club, and was elected associate of the National Academy of Design in 1901. Mr. Loeb has recently been collaborating with Mr. Israel Zangwill, furnishing the illustrations for a series of magazine articles by Mr. Zangwill on European travel.



"THE CHEMIST."

By S. J. Woolf.

Mr. Woolf was born in New York in 1880 and was graduated from the College of the City of New York in 1899. He studied in the Art Students' League and has been represented in exhibitions of the National Academy of Design, the Society of American Artists, the Carnegie Institute and the Pennsylvania Academy of Fine Arts. His "Finalé", at the National Academy of Design exhibition of 1904, won the third Hallgarten prize. The painting reproduced here is a portrait of his father, Albert E. Woolf, well known for his discoveries in electro-chemistry. The artist is a nephew of the late M. A. Woolf, famous for his drawings of child life.



PORTRAIT OF JOSEF ISRAELS.
By Walter Florian.

This portrait was painted by a disciple of the great Dutch artist, for Mr. Florian has for the last year and a half been pursuing his studies in Holland under the advice of Israels and Blomers. Two other paintings by the young artist—he is about twenty-six years old—are to be seen in the exhibition (which will close on May 1). They are "Woman Feeding Child" and "Expectancy." Other examples of Mr. Florian's work are to be found in the collections of Jacob H. Schiff, Leonard Lewisohn and Isaac N. Seligman. The Israels portrait was recently shown in Chicago.

Of Interest to Jewish Readers.

UNITED STATES

Mar. 1.—The Hon. Robert Adams, Jr., of Pennsylvania, introduced in the House of Representatives a bill to limit the immigration of aliens into the United States to 80,000 persons in any one year. In the course of his speech, Mr. Adams made the following statement: "Our Republic is open to every honest, healthy man, to every man who desires to secure political and religious freedom, and I should be the last man who would want to shut the door against any of that class."

Mar. 4.—The cornerstone of the new temple of the congregation Beth Ahaba, Richmond, Va., was laid, Freemasons conducting the ceremonies.

Mar. 6.—The *maskilim* of New York celebrated the twenty-fifth anniversary of the literary activity of Menachem Mendel Dolitzky, the well-known Hebrew poet, in the auditorium of the Educational Alliance, East Broadway. Herman Rosenthal, president of the Ohole Shem Association, was in the chair. Addresses were delivered by the Rev. Dr. A. M. Radin (in Hebrew), Dr. B. Drachman, Hirsch Masliansky and Dr. Blaustein. A silver cup sent by S. L. Leibowitch, the Hebrew writer, was presented to Mr. Dolitsky, who also received a check for $1,200.

Mar. 6.—Solomon Sulzberger, the vice-president, was elected president of the congregation of Temple Beth-El, New York, in succession to the late Louis Gans.

Mar. 6.—The members of Temple Israel of Harlem, celebrated the twenty-fifth anniversay of their ownership of their place of worship by a banquet at the Harlem Casino. About 300 were present. Daniel P. Hays, the president of the congregation, after recalling the foundation, more than thirty-three years ago, of the mother organization, "Hand in Hand," expressed the hope that the present large building at One Hundred and Twenty-fifth Street and Fifth Avenue would soon be replaced by a structure corresponding with the wonderful growth of the Jewish population in Harlem. The speakers of the evening were Dr. Maurice Harris, for twenty-two years rabbi of the congregation; Mrs. D. Goodman, Judge S. Greenbaum, Dr. Lee K. Frankel and Cyrus L. Sulzberger. The last made a pressing appeal in behalf of the 7,000 Jewish children of Harlem who are growing up without religious training.

Mar. 13.—A meeting of the Philadelphia Rabbinical Association was held at the Keneseth Israel Temple, Dr. Joseph Krauskopf presiding. A communication from the Juvenile Aid Society called the attention of the rabbis to five "urgent cases" of the singing of hymns of a distinctly Christian nature in the Philadelphia Girls' High School. A committee was appointed to investigate the matter and to request the principal of the school and if necessary to the Board of Education that the singing of such hymns be eliminated from the school exercises in the future.

Mar. 13.—The dedication of the new buildings of the New York Mount Sinai Hospital, at One Hundredth Street and Fifth Avenue, took place at a special meeting of the board of directors, Isaac Wallach presiding. Beside a great number of rabbis and Jewish communal workers there were present: Governor Benjamin B. Odell, Lieutenant Governor Frank W. Higgins, Charles V. Fornes, president of the Board of Aldermen, and Chamberlain Patrick H. Keenan. Rabbis F. de Sola Mendes, S. Schulman and Joseph Silverman officiated. Addresses were delivered by Joseph Fox, vice-chairman of the committee on building; Isaac Wallach, president of the hospital; Edward Lauterbach, President Fornes and Governor Odell. Of the latter's speech the following passages deserve special mention:

> We hear much of restricting immigration, but I have no fear of the immigration that is coming. Last year I visited a fair given in Madison Square Garden for the benefit of another Jewish Hospital, the Beth Israel

Hospital. When I looked about me and saw the great masses of people who had but recently come to this country, united in behalf of a charity whose beneficiaries were not to be their own flesh and blood, and saw them there with their children, the first generation of Americans imbued with the true American spirit, I felt proud of the people who had come here to live united with us under the glorious flag of our common country and felt that the nation was the better for their coming.

Mar. 15.—The new synagogue of the Sons of Israel Kalvarie, one of the oldest down town congregations, was dedicated. The synagogue is in Pike Street, on the site of the old place of worship. It cost $110.000 and has a seating capacity of 1,500. It is finished in hardwood and marble trimmings. The congregation, which is mostly composed of former inhabitants of Kalvarie, Russia, was organized forty-two years ago, and is said to be the richest Orthodox congregation on the lower East Side. The number of members is little over a hundred, and only those strictly observing the Sabbath day are eligible for membership. Addresses were delivered by the Rev. Drs. B. Drachman, S. Schulman and M. J. Peikes.

Mar. 20.—The biennial meeting of the Jewish Theological Seminary of America was held in the seminary building, Dr. Cyrus Adler presiding. The New York branch was represented by H. Masliansky, K. H. Sarasohn, Julius Dukas and A. L. M. Bullowa. Other congregations represented were Mickweh Israel (Philadelphia), Zichron Ephraim, Ahawat Chesed Shaare Hashomayim and B'nai Jeshurun (New York) and B'nai Jeshurun (Paterson, N. J.). The Philadelphia branch has sent about $3.000, the Baltimore branch, $1,263 to the parent organization. As to the New York branch, which had been put in the hands of the late Leo N. Levi in the spring of last year, no report could be presented. After the election of trustees for the ensuing two years and other formalities Prof. Schechter, president of the faculty, delivered an address on "The Seminary and the Community."

Mar. 20.—The Rev. Dr. Joseph Silverman delivered a lecture in Temple Emanu-El, New York, in answer to Dr. Isidore Singer's essay published in the March issue of this magazine: "Why Rabbis Fail."

Mar. 21-22.—The twelfth annual meeting of the American Jewish Historical Society, which was originally scheduled for Feb. 11 and 12, with Baltimore as the meeting place, was held in New York City. In his presidential address Dr. Adler promised the indexing of some of the more important American-Jewish periodicals, whereby the labors of the historians of the future will be facilitated to a great extent. The first paper read was that by William B. Hackenburg, of Philadelphia, on "Outlines of a Plan to Gather Statistics Concerning the Jews of the United States." The discussion on this very important and timely object was opened by I. S. Isaacs, and continued by Joseph Jacobs, Professor J. H. Hollander and Morris Loeb, and Dr. Walter E. Weyl. Mr. Jacobs stated that all statistical work concerning the Jews had been done hitherto as "amateur guess-work." Messrs. Hollander and Loeb fully agreed with Mr. Jacobs, who is generally considered one of the pioneers of Jewish statistics. Dr. Weyl suggested the use of general school statistics for the determination of the number of Jews living in the United States, to replace the cemetery method now in favor with some Jewish statisticians. Dr. Cyrus Adler was re-elected president for the ensuing year.

Mar. 22.—A special celebration of the hundredth anniversary of the birth of the famous Vienna Cantor, Solomon Sulzer, took place under the auspices of the Society of American Cantors, at Temple Ahawath Chesed Shaar Hashomayim, New York. A great number of cantors from various cities participated in the service, which was made memorable through the rendering of various selections from Sulzer's great work, "Shir Zion." The Rev. Alois Kaiser, of Baltimore, a pupil of the Vienna master, and himself president of the Society of American Cantors, delivered an address on "The Life and Work of Solomon Sulzer," while the Rev. Dr. Isaac S. Moses spoke on "The Cantor as a Religious Functionary." Dr

Moses proposed to establish in New York City a school for the literary and artistic training of cantors. In honor of the celebration the Society of American Cantors has issued a memorial volume of music for the American synagogue. It is interesting to note that the Central Conference of American Rabbis instructed each of its members to deliver a sermon on Sulzer's life and work on Sabbath, March 25, and to use only Sulzer's music on that occasion.

Mar. 25.—Isaac Friedenwald, founder of the lithographic and printing establishment of the Friedenwald Company, of Baltimore, died at his residence in his seventy-fourth year. He was born at Giessen, Upper Hesse, June 25, 1830, and was only six months old when his parents emigrated to America and settled in Baltimore. Isaac Friedenwald had been living in Richmond, Va., for some time previous to the outbreak of the Civil War and joined the Fifty-third Virginia Infantry. He took a prominent part in Jewish communal affairs.

Mar. 26-27.—The annual exercises of the Baron de Hirsch Agricultural School at Woodbine, N. J., took place with appropriate ceremonies. Dr. Blaustein, superintendent of the New York Educational Alliance, delivered the baccalaureate sermon, while Professor Schechter spoke on the question: "Can the Jewish Farmer Succeed?"

The Rev. Dr. J. H. Landau, who recently retired from the position of associate minister of the Congregation Sydney, New South Wales, after a service of twelve years, arrived in this country a few weeks ago. In a recent interview he said that he had for years felt drawn towards the United States, and unless his present plans are changed he will make this country his home.

FOREIGN COUNTRIES.

AUSTRIA.—The Criminal Court at Kolomea has given judgment in the cases of the individuals charged with having taken part in the anti-Jewish riots at Zablotow, Galicia, several weeks ago. Three of the accused were acquitted, twelve were sentenced to five months' hard labor, and the remainder to five days' strict imprisonment.

The Vienna correspondent of the "*Allgemeine Zeitung des Judentums,*" Mar. 18, speaks in detail of an interesting *Halizah* lawsuit which recently occupied the Austrian courts. *Halizah* is the ceremony of the taking off of a brother-in-law's shoe by the widow of a brother who has died childless, through which ceremony he is released from the obligation to marry her, and she becomes free to marry whomever she desires. The Austrian brother-in-law, as a practical twentieth century business man, asked 8,000 kronen from his widowed sister-in-law before permitting her to marry again. This unscrupulous exploiter of the Mosaic law not only obtained the money, but was confirmed in its possession by the decision of two courts to which the lady applied for a replevin. The Supreme Court of Vienna, however, annulled both decisions, branding the procedure of the brother-in-law as immoral, or, to translate the circumlocutions of the judicial jargon of the most eminent judges of Austria, as a simple swindle.

"Iwri," the Vienna correspondent of the "*Allgemeine Zeitung des Judentums,*" manifestly an eminent Jewish scholar of the old school, in commenting upon a lecture which was recently delivered at Vienna by the Rev. Dr. Tanzer, on Jan. 25th, favors the lecturer's advocacy of reform in Judaism. "Tanzer's idea," he says, "although not original with him, is the most important, the most fruitful in modern Judaism. Reform alone can preserve the latter from ossification, from degenerating into a kitchen religion. The so-called conservative Judaism constrains its adepts hypocritically to profess adherence to a law which is openly neglected by the vast majority. May the Jewish Luther at last arrive to sweep away with an iron broom the old rubbish of past centuries!" But "Iwri" does not hesitate to express his conviction that the young Tyrolean rabbi does not possess the stuff of a twentieth century Luther. Austrian Judaism, in the course of the nineteenth century, produced genial and profound orators, scholars and poets, men of action like Zacharias Frankel, Leopold Kompert, Adolf Jellinek, Moritz

Steinschneider, Isaac M. Wise, David Kaufmann, Karl Emil Franzós, Max Nordau and Theodor Herzl. Nothing short of the combination of the talents of these men is necessary to lead modern Judaism from its present state of confusion to the royal road of liberty and progress.

CANADA.—The Rev. Dr. N. Mosessohn, editor of "The Jewish Tribune," of Portland, Oregon, has been unanimously elected rabbi of Temple Emanu-El, of Vancouver, B. C., one of the wealthiest and most influential congregations on the Pacific coast.

ENGLAND. — Colonel Albert E. W. Goldsmid died in Paris on March 27, after a surgical operation. He was born at Puna, Bombay, Oct. 6, 1846. In June, 1866, he was gazetted from Sandhurst, England, to his first commission in the 104th Foot of the Bengal Fusiliers. He became adjutant of battalion in 1871, captain in May, 1878, major in 1883, lieutenant-colonel in 1888, and colonel on April 21, 1894. In 1892 Colonel Goldsmid was selected by Baron de Hirsch to supervise the colonies in Argentina, but retired from the task to take up his appointment as colonel-in-command of the Welsh regimental district of Cardiff in 1894. In 1897 he was promoted chief of staff, with the grade of assistant adjutant-general in the Thames district. At the departure of the Aldershot staff with Sir Redvers Buller in the conflict with the Boers in 1899, he acted as chief staff officer at the camp at Aldershot, and was entrusted with the duties of mobilization. In December, 1899, when the sixth division of the South African field force was mobilized, Colonel Goldsmid was selected as chief staff officer to General Kelly-Kenny, with the grade of assistant adjutant-general, and in that capacity was present at the battle of Paardeberg. During the earlier stages of the war he was commandant of the Orange River, Herbert and Hay districts, 1900. Colonel Goldsmid was an ardent Zionist, and was chief of the Chovevei Zion of Great Britain and Ireland. The success of the Jewish Lads' Brigade in London and the provinces is mainly due to his initiative. In 1903 he became president of the Maccabæans, of which he had been one of the founders.

The report of S. Sasserath to the Jewish Religious Education Board contains the following interesting statement: There are 102 educational institutions in the England metropolis, with a total of 23,415 Jewish pupils, but only at 18 of these schools are classes of the Jewish Religious Educational Board held. According to the last Jewish Yearbook, there are in London 13 schools, with a total of 6,050 Jewish pupils, where no arrangements at all have been make for Jewish religious education.

On Feb. 27 the Maccabæans gave a great dinner to the foremost representatives of the English press. Marion H. Spielmann, editor of "The Magazine of Art," delivered a speech on the Jew as a journalist. Among other speakers of the evening were: Nicol Dunn (President of the Institute of Journalists), Lucien Wolf, the Rev. S. Singer, Sir Francis Montefiore and Israel Davis, editor of "The Jewish Chronicle."

FRANCE.—The Rev. Honel Meiss, rabbi at Nice, has been elected chief rabbi of the consistory of Marseilles.

There is one Jew to every 426 Gentile inhabitants in France. Accordingly, the French Institute, from the mere statistical point of view, should have not one single Jewish member. But in fact this illustrious literary and scientific body, whose members had at the Court of the Bourbons and Bonapartes equal rank with the Marshals of France, numbers fourteen Jews in its five classes.

M. Lyon-Caen representing the faculty of laws, and M. G. Lipmann, the faculty of science, are members of the council of the University of Paris for the year 1904.

Lieutenant - Colonel Auscher, assistant chief of engineering at Grenoble, has been appointed director of engineering at Briançon.

On the application of ex-Captain Alfred Dreyfus, the Criminal Chamber of the

Court of Cassation has admitted that a *prima facie* case exists for revising the decision of the Rennes court martial, and a supplementary inquiry has been ordered, to be followed by further proceedings before the entire Supreme Court. The upshot will be either the rejection of the demand for revision, or the quashing of the Rennes sentence with the option of a new court martial. The real rehabilitation of the ex captain is now at hand; for, although after the experience of Rennes one might be chary of being too confident, it is obvious that the circumstances have entirely changed. Not only have fresh discoveries been made, but public opinion has undergone a salutary change, and the judicial powers no longer deliberate under fear of political intrigue or popular violence.

GERMANY.—Notwithstanding his advanced age (eighty-eight), the celebrated bibliographer and Orientalist, Prof. Moritz Steinschneider, has recently completed a scientific work on European translations from the Arabic until the middle of the seventeenth century. It is dedicated to the Imperial Academy of Sciences in Vienna.

A bill which has been introduced into the First Chamber of the Parliament of Saxony provides that henceforth Jews under twenty-one years of age may not be received into the Christian faith; that Jews about to embrace Christianity must notify the officials of the Jewish community; and that a Jewish widow on becoming a Christian, may not bring her children up as Christians, unless her late husband left special instructions to that effect.

The Academy of Science, of Berlin, has voted 1,000 marks towards the expenses of the third expedition of Dr. Alfred Philippson to Asia Minor. Geographical investigations are the object of the journey. Prof. Philippson is the son of the famous German rabbi, the late Dr. Ludwig Philippson, of Bonn.

On Feb. 17 Emperor William II paid a visit to Herr Rathenau, director-general of the Allegemeine Elektrizitätsgesellschaft The Minister of State and a number of the highest court dignitaries and military officers were assembled in the private apartment of Herr Rathenau to receive the Emperer, who through his frequent visits to eminent Jewish citizens seems to be trying to impart a practical object lesson to the anti Semitic party of his Empire

A Society for the Cultivation of Hebrew Music has been founded at Berlin, with Bandmaster Albert Kellerman as manager.

The Royal Statistical Bureau shows that in Prussia there took place in the year 1902 the following marriages among Jews: Both parties Jewish, 2,578; Jewish man with evangelical woman, 187; Jew with Catholic, 48; Jew with women of other denominations, 7; Jewish woman with evangelical man, 169; Jewess with Catholic, 46; and Jewess with man of other denomination, 9.

Dr. Moritz Rahmer, rabbi of the Magdeburg Jewish community, died on March 2, at the age of sixty-seven. Born at Rybnik, Upper Silesia, he received his theological training at the Breslau Seminary, and in 1862 was appointed minister at Thorn, becoming rabbi at Magdeburg in 1867. Dr. Rahmer, from 1876 to 1894, belonged to the City Council of Magdeburg. Among his German colleagues Dr. Rahmer was distinguished for his literary and journalistic ability. For twenty-five years he was editor of the "*Israelitische Wochenschrift*" and conducted a literary supplement which acquired a recognized position. His interest in the question of the influence of Jewish Midrashic literature on the Church fathers caused him to publish several essays on this subject. He also wrote a number of school books.

HOLLAND.—Section 362 of the newly enacted Sunday laws reads as follows: "Workingmen who, according to their religion, celebrate another day of rest than Sunday are permitted to work on the latter."

ITALY.—The Government has closed a girls' school at Verona because the nuns arranged during the carnival festivals a drama, "The False Beggar Woman," with a ritual murder as one of its principal scenes.

Among the recently appointed members of the Italian Senate are Alessandro Ancona, professor of Italian literature at the University of Pisa, and of Edoardo Arbib, a former Deputy.

MOROCCO.—The recent death of the chief rabbi of Fez, Jacob Benzimra, president of the committee of the schools of the Alliance Israélite Universelle, marked to a certain degree an epoch in the history of the Jews of that country. For the first time Mussulmans accompanied the body of a Jew into the cemetery.

PALESTINE.—The Turkish Government, having bought out the Syria Ottoman Railway Company, is now engaged in the construction of the railway from Acre and Haifa, along the plain of Jezreel to Beisan, on past the Sea of Galilee (crossing the Jordan at the famous Jisr-el-Mejamia) and up the cliffs east of the sea, to the plain of Hauran and thence to Damascus—some 140 miles in all of single line. Trains are now running from Haifa as far as Beisan (Bethshan) and soon they will reach the Jisr-el-Mejamia. Stations have been built at Haifa, Eschomarie, Tell-el-Kassis, Tell-el-Schemam, Affula and Beisah, and all the bridges are completed to Jisr-el-Mejamia. This line is the first link in the great Mecca railway, which will run from Damascus to Mecca.

Jerusalem has a population of about 40,000 Jews, 6,000-8,000 Mohammedans and 10,000 Christians (6,000 Greek-Orthodox, 4,000 Roman Catholics and Armenians). The Jews are distributed into the following groups: Native Sephardim, 14,000-15,000; native Ashkenazim, 16,000-17,000; Yemenites, 3,000; Persians, 2,000; Moroccans, 1,000; Bokharaites, 400; Georgians, 400.

ROUMANIA.—At the last general meeting of the delegates of the B'nai B'rith lodges held at Bucharest, it was decided that any member of the Order taking an oath *more judaico* should be excluded from the lodge.

A Roumanian journalist, one Prossin, insulted the Jewish editor of the *"Evenimentul,"* Herr Finkelstein, of Jassy. A duel with pistols was the consequence, Prossin being killed. Finkelstein was thereupon arrested.

RUSSIA.—After a hearing lasting two weeks, judgment was delivered on March 11 in the cases of a prisoner named Russnak and fifty-three other persons tried on charges connected with the Kishineff riots of April 19 and 20, 1903. Eighteen of the accused were charged with murder, and the remainder with complicity. Russnak and another man named Bordian were found guilty of the murder of a married couple named Fonarshi and were sentenced to four years and eight months, hard labor, respectively. Fifteen of the accused received sentences of imprisonment ranging from four months to one year, and thirty-six were acquitted. The claims presented by the Jews were rejected. The sentences will receive legal force on April 25, after the examination by the Court of Appeals of any appeals which may be presented.

In view of the growing emigration of Jews from Bessarabia the committee of the Jewish Colonization Association at St. Petersburg has asked the Minister of the Interior to permit an increase of the representatives of the association in that province. This request has been granted. There is also a large Jewish emigration from the Province of Kherson. A member of the colonization committee of Kishineff organized twenty families into a group for the purpose of sending them to Argentina. He went to the Jewish colonies in the government of Kherson, in order to organize companies of those who wished to go to Palestine. A correspondent of the *"Voskhod"* writes from Lwow, a Jewish colony in Kherson, that seventeen families have already signed an agreement to go to Argentina. They all have sufficient money to defray the expenses of the journey, and they expect that on their arrival there the Jewish Colonization Association will take care of them. From other parts of Russia similar reports are published.

According to the *"St. Petersburg Zeitung"* the capital of Russia has a Jewish population of 10,220, which is distributed as follows: 4,748 tailors and clothiers, 11,125 lithographers and printers, 1,655 engravers and metallurgists, 380 physicians, 100 dentists, 258 druggists, 208 lawyers, 423 scholars and artists, 268 soldiers and sailors, 3 policemen.

In spite of an official denial in the *"Russ,"* the Jewish periodicals *"Fraind"* and *"Voskhod"* and two Russian dailies maintain their previous statements that the families of the Jewish physicians of Kishineff who were ordered to the front have been forced to leave the city and to return to the Pale of Settlement in conformity with the law according to which physicians with their families had the right of residence in Kishineff, but not families without the family head.

The Talmudic law requires every married man before going on the battlefield to grant a conditional divorce to his wife that she may remarry if he does not return within a reasonable time after the end of the war. The rabbis of Lodz have consequently caused all the Jewish soldiers that left the city for the seat of war to grant such divorces, and one Jewish editor suggests that the example of Lodz be copied all over Russia. Every married soldier registers with a rabbi his name, address, age, height, birthmarks, the names of the company and regiment he joins, and the rabbi keeps this record for further action.

An interesting article on the moral qualities of the Jews has appeared from the pen of Bishop Ruskiewicz, of Warsaw, in the official organ of the Polish clergy in the Vistula district. The article was written on account of a recent accusation that the Jews contributed largely to the religious and moral decay of their Christian servants. The Bishop declares that the Jews, with their high moral and ethical qualities, set, on the contrary, a good example to their Christian servants. It is in Greek Orthodox families that they are led away from religion, becoming also a prey to other evils.

With regard to the Pale of Settlement, certain relaxations are suggested by the Jewish Commission which has been appointed by the government: (1) The abrogation of the restrictions as to domicile (a) in territory within fifty versts (about five miles) of the Russian frontier for fresh settlers (old Jewish inhabitants of these districts have lately not been expelled) and (b) in villages and burghs. (2) Permission to be granted to every Jewish family to acquire half an acre of land outside the town boundaries. On the other hand the rights of residence and trading outside the Pale of Settlement are to be considerably restricted. These rights are to be denied to artisans, clerks and to the domestic and other assistants of Jewish merchants and professional men and others who, not possessing academical degrees, by virtue of being in the state service enjoy the right of residence beyond the Pale. In comparison with the extent of the restrictions beyond the Pale, the relaxations within the area of settlement are devoid of all significance; for the former vitally affect the interests of Jewish residents in the interior, who, according to the census of 1897, numbered over 500,000 souls, very few of whom would be able to remain if the recommendations of the commission were given the force of law.

A Russian Bishop has notified the Holy Synod that since 1887, when the Ministry of the Interior restricted the number of Jewish pupils in the normal schools to 10 per cent., it has frequently occurred that Jewish parents apply for the admission of their children into the Orthodox Church, remaining Jews themselves. In reply to the question as to the measures to be adopted, the Holy Synod has decided that baptism be not refused such children on permission of their parents, but the teachers of religion must see that children are well grounded in the tenets of the Christian faith and so saved from falling back into Judaism. Hitherto those Jews who had become converted to the Russian Church were entitled to live anywhere. The Holy Synod has now ordered that those who wish to become baptized in the interior of the Empire must furnish a certificate from the police that they have the right to live there without baptism.

The inhabitants of Brisk (Lithuania) intended to found a public library and reading-hall. The Minister of the Interior, having insisted that only one-third of the board of directors belong to the Jewish faith (although 80 per cent. of them were among the founders), the Jews withdrew, and the project had to be dropped.

In the military district of Wilna military bands have been forbidden to play at Jewish weddings.

All rabbis and communal officers of the Kaslow Jewish community have decided to give 1 per cent. of their income to the Red Cross Society in behalf of the wounded Russian soldiers and sailors.

The Society for the Promotion of Culture Among the Russian Jews has decided to establish a rabbinical seminary.

An attempt was made on familiar lines to create an anti-Jewish outbreak at Novaya Pavlovka, in the Province of Kherson. A number of peasants stole the signboard of a Jewish bootmaker, and, covering it with dirt, tried to put it up at the entrance door to the local church. They were fortunately, however, discovered by the beadle and handed over to the authorities. The peasants admitted that it was their intention to provoke the Christian population against the Jews.

A number of Jewish merchants at Warsaw asked the Minister of Public Instruction for authority to establish at their own expense a college of modern education on condition that 75 per cent. of the pupils should be Jews. The application has been refused.

The Czar has conferred hereditary nobility upon M. Pampulow, the religious head of the Karaite Jews in Eupatoria.

SWITZERLAND.—The Jews of Berne have formed themselves into a community and decided to build a synagogue.

A Review of Jewish Reviews.

ALLEGEMEINE ZEITUNG DES JUDENTUMS, BERLIN.

Feb. 26.—D. Chwolson: Selbstbewusstsein.
Hermann Vogelstein: Die Juden in Mommsen's "Römische Geschichte."

Mar. 4.—S. Maybaum: Noch einmal "Babel und Bibel."
S. Karpin: Wirtschaftliche Schädigungen des Antisemitismus.
Ludwig Pick: Ein Wort zur Kultuspflege.

Mar. 11.—Nahida Ruth Lazarus: Aus den Memoiren von Moritz Lazarus.
Ludwig Geiger: Aus Anlass eines Nachlassbandes von Gustav Freytag.
Th. Braun: Der Hopfenbau in Preussen.

Mar. 18.—Der jüdische Soldat.
M. Friedeburg: Friedric Kempner (biography).
Adolf Kohut: Solomon Sulzer.
Ein jüdischer Staatsmann in Amerika (Simon Wolf).

Mar. 25.—Das "auserwählte Volk."

Zur Erinnerung an den Grafen Waldersee.

Gotthilf Weisstein: Ein vergessener berliner Humorist (Louis Weyl).

ALTNEULAND.

(Monthly, Berlin.)

March.—S. Soskin: Zur Begründung des Kommissionsvorschlages (on the importance of olive plantations for Palestine).

Heinrich Loewe: Die Dorfschule in Palästina.

Franz Oppenheimer: Harmonische und disharmonische Genossenschaften (concluded).

AMERICAN HEBREW, NEW YORK.

Mar. 4.—Analysis of the Jewish Immigration of 1903.

M. S. Isaacs: American Biography in the Jewish Encyclopedia.

Mar. 11.—Mount Sinai Hospital: Its Origin, Early Days and Growth.

Ezekiel Leavitt: The Parasite; a Study of Russo-Jewish Life.

David Philipson: The Mission of Judaism (sermon preached at Temple Emanu-El, New York).

The Life of a Congregation (Twenty-fifth anniversay of Temple Israel, of Harlem).

Mar. 18.—S. Schulman: Progressive Judaism and the Sunday Service (sermon delivered in Temple Beth-El, New York, March 6, 1904).

Dedication of the new Mount Sinai Hospital.

S. N. Deinard: A Modern Parashandatpa (on Arnold B. Ehrlich's Hebrew Bible Commentary "Mikva Kipeshuto").

Mar. 25.—Solomon Schechter: The Seminary and the Community (address delivered at the biennial meeting of the Jewish Theological Seminary of America).

The Solomon Sulzer Celebration.

The twelfth annual meeting of the American Jewish Historical Society.

Apr. 1.—Maurice H. Harris: Deeds and Ideals (sermon delivered at Temple Emanu-El, New York, on March 12, 1904).

J. D. Eisenstein: Russian Jewish Immigrants in American Commerce and Industry

G. Deutsch: Policy and Principle (reply to Lewis N. Dembitz).

Progressive Judaism (criticism of Rev. S. Schulman's sermon on Progressive Judaism and the Sunday Service, delivered at Temple Beth-El, March 6, 1904).

AMERICAN ISRAELITE, CINCINNATI.

Mar. 3.—Jacob Voorsanger: Zionism IV. (open letter to Simon Wolf.)

H. G. Enelow: Does the Jew Assimilate?

Max Heller: The Russophiles.

Mar. 10.—Lucien Wolf's Interview with M. de Plehve.

Edward Kulke: Solomon Sulzer.

Mar. 17.—Clifton Harby Levy: Can the Jew Succeed as a Farmer (reprinted from THE NEW ERA ILLUSTRATED MAGAZINE).

Max Heller: A National Problem (the negro problem).

Mar. 24.—Bella Sidney Woolf: Jewish Country Homes of England (reprinted from the March issue of THE NEW ERA ILLUSTRATED MAGAZINE).

G. Deutch: Das Jahrbuch der jüdisch-literarischen Gesellschaft für 1903.

Literature's Loss in the Turin Library Fire.

Max Heller: Solomon Sulzer (on the position of the cantor in the modern synagogue).

Mar. 31.—House No. 13: An Episode in the Massacre of Kishineff (reprinted from "The Contemporary Review.")

William B. Hackenburg: Plan to Gather Statistics Concerning the Jews in the United States.

ARCHIVES ISRAELITES, PARIS.

Feb. 25.—H. Prague: Une Mesure de Reaction (on the restriction of the Consistorial vote).

Les Israélites au Japon.

M. Schwab: Le Dr. J. M. Rabbinowicz (continued).

Emile Cahen: "Décadence" (on Albert Guinon's anti-Semitic play).

Mar. 3.—H. Prague: Le Mariage Mixte au Théâtre et à la Ville.

Israel Lévi: Les Juifs de France (résumé of his lecture at the Société des Etudes Juives, Feb. 28, 1904.

La Religion devant la Science.

Emile Cahen: Juif-Franc-Mason.

Mar. 10.—H. Prague: La Guerre et les Juifs de Russie.

Maurice Aron: Les Assises du XXème Siècle (on Houston Stewart Chamberlain's book).

M. Schwab: Le Dr. J. M. Rabbinowicz (continued).

Mar. 17.—H. Prague: Race Inférieure, Race Maudite (against an invective of Drumont).

Maurice Bloch: La Société Juive en France depuis la Revolution (lecture at the Société des Etudes Juives, March 13, 1904).

Ivry: Science et Religion.

GENERALANZEIGER FÜR DIE GESAMMTEN INTERESSEN DES JUDENTUMS, BERLIN.

Feb. 15.—Knutenregiment (on the last Medical Congress in St. Petersburg).

Die Judenfrage von Ludwig Büchner (on his work "Am Sterbelager des Jahrhunderts").

Davis Trietsch: Die Judenfrage und Vorschläge zu ihrer Lösung (continued).

Carpin: Zu Karl Emil Franzos' Tod.

Bernhard Munz: Kant und das Judentum.

Feb. 22.—Davis Trietsch: Die Judenfrage, etc. (continued).

Eschelbacher: Die religiös-sittliche Erziehung der schulentlassenen Jugend.

Leonhard Holz: Judenprivilegien des Mittelalters.

Feb. 29.—Liberaler Antisemitismus (on the Parliamentary election in Eschwege-Schmalkalden).

A. M. Simon: Die Erziehung zur Bodenkultur und zum Handwerk: eine social Frage.

Eschelbacher: Die religiös-sittliche Erziehung, etc. (concluded).

Jacob Nussbaum: Tunesische Impressionen.

Mar. 7.—Die Stichwahl in Eschwege-Schmalkalden.

Davis Trietsch: Die Judenfrage, etc. (continued).

A. M. Simon: Die Erziehung zur Bodenkultur, etc. (continued).

DER ISRAELIT, MAYENCE.

Feb. 29.—L. Anfänger: Die Bundestafeln als Einheit (Betrachtung zu Ki-Tissa).

Weltgeschichte im Lichte des Judentums III.

Mar. 3.—Hermann Klein: Die vier Vorbereitungs-Sabbate.

Zur Besoldung der jüdischen Lehrer.

Mar. 7.—Wodurch gewinnt der Lehrer Einfluss auf die religiöse Erziehung seiner Schüler?

Ueber den Gottesdienst und dessen Bedeutung.

Mar. 14.—Der Kriegsminister und die Reichsverfassung.

Mar. 17.—J. Nobel: Perlen aus Bibel und Talmud IV.

Mar. 21.—S. Freudenberger: Die agrarpolitischen Fragen der Gegenwart.

JEWISH CHARITIES, NEW YORK.

March.—Hannah B. Einstein: Pensions.

Jacob Gimbel: Federation of Jewish Charities of Philadelphia.

Frances A. Kellor: The Menace of Intelligence Offices.
Max Senior: Tuberculosis Cases in Cincinnati.
Max Herzberg: National Conference of Jewish Charities.
A. H. Fromensin: East Side Day Nurseries.

JEWISH CHRONICLE, LONDON.

Feb. 26.—The Charkow Conference.
Elkan N. Adler: The Humors of Hebrew Manuscripts (paper read before the Jews' College Literary Society, Feb. 21).
Elkan N. Adler: Jews and the Inquisition (paper read Feb. 20 at a meeting of the B'nai Zion Association).
New South Wales Jewry (interview with the Rev. Dr. J. H. Landau).
Purim, Past and Present.
Mar. 4.—The Liverpool Shechita Case (report of the lawsuit of two butchers against the Chief Rabbi).
Russian Jews and the War.
The Press Dinner of the Maccabæans (with illustration).
The Centenary of the British and Foreign Bible Society.
Mar. 11.—Archdeacon Black Scott: The Christian Attitude Toward Israel.
The Liverpool Trial.
The Dreyfus Affair before the Court of Cassation.
Joseph de Castro's Seventieth Birthday.
Elkan N. Adler: Ecclesiasticus (résumé of his lecture of March 3, before the North London Jewish Literary and Social Union).
Mar. 18.—How the Dispersion Movement is Being Carried On in America.
S. A. Hirsch: Mediaeval Mysticism Among Jews and Christians (paper read at the meeting of the Jewish Study Society, March 12).
J. Snowman: Physical Education Among the Jews (paper read on March 12, before the B'nai Zion Association).
Mar. 25.—Roumania and the Jews I.

JEWISH COMMENT, BALTIMORE.

Mar. 4.—Abram Lipsky: Jewish Sunday Service in Berlin.
Mar. 11.—A. S. Waldstein: The Jews in Ireland.
Mar. 18.—Abram Lipsky: A Sheaf of Zionistic Pros and Cons.
Mar. 25.—Albert M. Friedenberg: Meeting of the American Jewish Historical Society.
Apr. 1.—Abram Lipsky: Reform and Zionism in Germany.
J. D. Eisenstein: Lus or Lassa, the Mysterious City of the East.

JEWISH EXPONENT, PHILADELPHIA.

Mar. 4.—A. S. W. Rosenbach: Voltaire and the Jews (paper read on Feb. 28, before the Philadelphia Mickweh Israel Association).
Mar. 11.—Julius H. Greenstone: A Study of Ahad Haam (Asher Ginzberg).
A. S. W. Rosenbach: Voltaire and the Jews (concluded).
Mar. 18.—Mrs. Solomon Selig: Development of Juvenile Aid Work.
Mar. 25.—Judæus: The Centenary of Solomon Sulzer.
E. Lederer: Heine in his Relation to German Life and Thought (paper read at the Philadelphia Rodeph Shalom Institution, March 20).
Apr. 1.—E. Lederer: Heine in his Relation to German Life and Thought.
The Commencement Exercises of the Baron de Hirsch Agricultural and Industrial School at Woodbine, N. J. (address by Solomon Schechter).

JEWISH TRIBUNE, PORTLAND, ORE.
(Illustrated Annual Number.)

Mar. 25.—Hermann Adler: The Baal Shem of London.

Israel Zangwill: Letter on Zionism.

N. Mossesohn: Zionism.

Kaufman Kohler: The Hebrew Union College.

Joseph Krauskopf: The Gospel of Relaxation.

J. de Haas: "Slaves Were We."

M. Friedlander: The Russian Jews and the B'nai B'rith.

Henry Berkowitz: The New Exodus (the immigration problem).

Adolf Abbey: Israel-Jacob.

G. A. Kohut: The Martyrdom of the Carahajal Family in Mexico, 1590-1601.

Jacob Bloch: Judaism in the Northwest.

Simon Wolf: Alfred Dreyfus and Uriah P. Levy.

Montague N. A. Cohen: An Inquiry into Religion.

Bernard M. Kaplan: Education as a Duty.

Jacob Mielziner: Judaism and Culture.

Rudolf I. Coffee: Individual Development in Institutions.

Charles S. Bernheimer: The Jewish Publication Society.

DIE JÜDISCHE PRESSE, BERLIN.

Feb. 18.—Josef Nobel: Was thut dem Judentume des 20. Jahr hunderts Noth?

Feb. 26.—Das moderne Amalek (on Siegmund Bergel's "Kishineff und die Lage der Juden in Russland").

Alfred Müller: The National Jewish Hospital for Consumptives at Denver.

Josef Nobel: Was thut dem Judentume des 20. Jahr hunderts Noth? II.

Mar. 3.—Ackermann: Professor Friedrich Delitzsch.

Kaatz: Das Wesen des jüdischen Religionsunterrichts V.

Mar. 10.—Israel Hildesheimer: Die Palästinafrage und ihre Geschichte III.

Kaatz: Das Wesen des jüdischen Religionsunterrichts VI.

Mar. 17.—Th. Kroner: Der jüdische Kalender.

THE MACCABAEAN.
(Zionistic Monthly, New York.)

March. —P. Leoni: Jewish Art.

The I. C. A. and Palestine: Baron de Hirsch's Real View.

Enoch Scribe: Ghetto Types III (The Letter Writer).

MONATSSCHRIFT FÜR DIE GESCHICHTE UND WISSENSCHAFT DES JUDENTUMS, BRESLAU.

March. —M. Brann: Vorbemerkung.

Hermann Cohen: Die Errichtung von Lehrstühlen für Ethik und Religionsphilosophie.

Gustav Bauch: Die Einführung des Hebräischen in Wittenberg.

Philip Bloch: Heinrich Graetz.

Ludwig Levy: Kurze Mittheilungen der Gesellschaft zur Förderung der Wissenschaft des Judentums.

Erster Jahresbericht.

OESTERREICHISCHE WOCHENSCHRIFT, VIENNA.

Feb. 26.—"Europäer" und "Asiaten" (on the Russo-Japanese War).

A. Hammeran: Ein Jubiläum (on the centenary of the Frankfort Philanthropin).

Armin Schnitzer: Jüdische Kulturbilder (continued).

Mar. 4.—Solomon Sulzer und der Wiener Tempel (geschichtliche und persönliche Erinnerungen eines alten Gemeindemitgliedes) I.

Arbeit (description of the Jewish Educational Alliance of Ahlem, near Hanover).

Armin Schnitzer: Jüdische Kulturbilder (continued).

Mar. 11.—Solomon Sulzer und der Wiener Tempel (concluded).

Josef V. Doblhoff: Gesellschaft und Geselligkeit in Wien; einst und jetzt I.

Armin Schnitzer: Jüdische Kulturbilder (continued).

Mar. 18.—Josef von Doblhoff: Gesellschaft und Geselligkeit in Wien II.

Die Ausstellung der jüdischen

Kolonien von Palastina.
Armin Schnitzer: Judische Kulturbilder (continued).

OST UND WEST.

(Illustrirte Monatsschrift für modernes Judentum, Berlin.)

February.—Mathias Acher: Das westjudische Kulturproblem.
Julius Levin: Lazar Rosenberg (biography of the Russian painter).
G. Kutna: Die Gestalten der Bibel in der bildenden Kunst II.
Bernhard Pomeranz: Philosophie und Bibelkritik ihrer Beurtheilung des Judentums.
Josef Winternitz: Der Alte Prager jüdische Friedhof.
Benjamin Segel: Gott, Welt und Mensch im jüdischen Sprichwort.

REFORM ADVOCATE, CHICAGO.

Mar. 5.—The Leiser-Warsaw Letters: I. Intermarriage.
Cyrus Adler: Jewish Educational Problems I. (address delivered at the Jewish Theological Seminary of America on January 7, 1904).

Mar. 12.—E. G. Hirsch: Attacks on Jews and Judaism (discourse on the third chapter of the Book of Esther).

Mar. 19.—A. B. Arnold: King Saul.
Cyrus Adler: Jewish Educational Problems II (address delivered at the Jewish Theological Seminary of America, January 7, 1904).

Apr. 2.—E. G. Hirsch: In Memoriam Dr. A. B. Arnold.
Isidore Singer: A. Rabbi's Funeral Song of the Sabbath (on the Rev. S. Schulman's sermon on "Progressive Judaism and the Sunday Service," delivered March 6, at Temple Beth-El, New York).
Cyrus Adler: Jewish Educational Problems III.

RIVISTA ISRAELITICA.

(Periodico Bimestrale per la Scienza e la Vita del Guidaismo, Firenze, Anno I No. 1)

S. H. Margulies: "L'Ashgara" nella Letteratura Talmudica.
S. Colombo: "Echa," Saggio di Critic Biblica.
H. P. Chayes: Note Esegetiche
Umberto Cassuto: Una Lettera di Raccomandazione per un Inviato degli Ebrei Polachi al Papa (1758).

L'UNIVERS ISRAÉLITE, PARIS.

Feb. 26.—Les Israélites Croyaient-ils à la Vie Future?
Nouvelle Exégèse, Nouveaux Horizons (Les Sources Evangéliques).
La Brochure du Marquis Agénor ou Le Manuel du Parfait Antisémite (continued).

Mar. 4.—Brandon-Salvador: Cherchons le Chemin de l'Eternel.
Mathieu Wolf: A Propos de Purim.
Les Juifs de France (résumé of the lecture delivered by Israel Lévi, Feb. 28, before the Société des Etudes Juives).
Etienne Lenoir: La Brochure du Marquis Agénor (concluded).

Mar. 11.—La Seconde Revision (Dreyfus trial).
L'Office du Sabbat pour les Enfants.
Nouvelle Exégèse, Nouveaux Horizons IV (Le Royaume des Cieux).

Mar. 18.—La Religion et ses Différents Sens.
L'Election du Grand Rabbin de Marseille.
La Société Juive en France Depuis la Revolution (résumé of the lecture of Maurice Bloch before the Société des Etudes Juives, March 13).

IL VESSILLO ISRAELITICO, CASALE-MONFERRATO, ITALY.

February.—Le Popolazione Israelitica in Italia.

Pellegrino Padoa: Babele e Bibbia.

Isaia Levi: La Famiglia Basilea.

Gulielmo Lattes: Antisemitismo Scientifico.

DIE WELT, VIENNA.

Feb. 12.—Fremdengesetze.

Die zwei jüngsten Kongresse in St. Petersburg.

Das deutsch-jüdische Waisenhaus in Jerusalem.

Coralik: Zur Erforschung Palästinas.

Bernhard Münz: Kant's Verhältnis zu Juden und dem Judentum.

Hutchins Hapgood: Zur Geschichte des Jargontheaters (concluded).

Feb. 19.—Der Krieg.

Das gelobte Land Siberien (on Lucien Wolf's interview with M. de Plehve).

Eine türkische Stimme über den Zionismus.

M. Scherlag: Aus jungjüdischer Lyrik.

Feb. 26.—Die Politik der Bettelsuppe (on the recent riots in Morocco and the attitude of the Alliance Israélite Universelle).

O. Warburg: Die nichtjüdische Kolonisation Palästina's.

Josef Lin: Eliazar Ben-Jéhouda (zu seinem 25-jährigen Schriftstellerjubiläum).

M. Scherlag: Purimwanderung.

Mar. 4.—Oskar Marmorek (obituary notice of Emile Laurent, a member of the El-Arish expedition).

Das Cirkular des Dr. Tschleno in Moskau.

Laura Krenberger: Ueber Familienerziehung.

Max Aram: Ein Gedicht von Theodor Storm.

Blum-Lamm: Jüdische Kraft im Mittelalter (reprinted from the "Jüdische Turnzeitung").

Mar. 18.—Der Auszug der Zwölftausend (on the Russian soldiers of Jewish faith who were sent to the front).

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